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THE  
STATESMAN'S MANUAL;

OR

THE BIBLE THE BEST GUIDE TO POLITICAL  
SKILL AND FORESIGHT:

A Lay Sermon,

ADDRESSED TO

THE HIGHER CLASSES OF SOCIETY,

*WITH AN APPENDIX,*

CONTAINING

COMMENTS AND ESSAYS

CONNECTED WITH

THE STUDY OF THE INSPIRED WRITINGS.

By S. T. COLERIDGE, Esq.

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“ Ad ist hæc quæso vos, qualia cunque primo videantur aspectu, attendite, ut qui vobis forsan insanire videar, saltem quibus insaniam rationibus cognoscatis.”

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## LAY SERMON, &c.

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### PSALM LXXVIII. v. 5, 6, 7.

*5. For he established a testimony in Jacob and appointed a law in Israel; which he commanded our fathers, that they should make them known to their children. 6. That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: 7. That they might set their hope in God, and not forget the works of God.*

**I**F our whole knowlege and information concerning the Bible had been confined to the one fact of its immediate derivation from God, we should still presume that it contained rules and assistances for all conditions of men under all circumstances; and therefore for communities no less than for individuals. The contents of every work must correspond to the character and designs of the work-master;

and the inference in the present case is too obvious to be overlooked, too plain to be resisted. It requires, indeed, all the might of superstition to conceal from a man of common understanding the further truth, that the interment of such a treasure in a dead language must needs be contrary to the intentions of the gracious Donor. Apostacy itself dared not question the *premise*: and that the practical *consequence* did not follow, is conceivable only under a compleat *system* of delusion, which from the cradle to the death-bed ceases not to overawe the will by obscure fears, while it pre-occupies the senses by vivid imagery and ritual pantomime. But to such a scheme all forms of sophistry are native. The very excellence of the Giver has been made a reason for withholding the gift; nay the transcendent value of the gift itself assigned as the motive of its detention. We may be shocked at the presumption, but need not be surprized at the fact, that a jealous priesthood should have ventured to represent the applicability of the Bible to all the wants and occasions of men as a wax-like pliability to all their fancies and prepossessions. Faithful guardians of Holy Writ! they are constrained to make it useless in order to guard it from profanation; and

those, whom they have most defrauded, are the readiest to justify the fraud. For imposture, organized into a comprehensive and self-consistent whole, forms a world of its own, in which inversion becomes the order of nature.

Let it not be forgotten, however, (and I recommend the fact to the especial attention of those among ourselves, who are disposed to rest contented with an implicit faith and passive acquiescence) that the Church of Superstition never ceased to avow the profoundest reverence for the Scriptures themselves, and what it forbids its vassals to ascertain, it not only permits, but commands them to *take for granted*.

Whether, and to what extent, this suspension of the rational functions, this spiritual slumber, will be imputed as a sin to the souls who are still under chains of papal darkness, we are neither enabled or authorized to determine. It is enough for us to know that the land, in which we abide, has like another Goshen *been severed from the plague*, and that we have light in *our dwellings*. The road of salvation for *us* is a high road, and the wayfarers, though 'simple, need not err therein,' The Gospel lies open in the market-place,

and on every windo seat, so that (*virtually*, at least) the deaf m hear the words of the Book! It is preach d at every turning, so that the blind may see them. (Isai. xxix. 18.) The circumstances then being so different, if the result should prove similar, we may be quite certain that *we* shall not be held guiltless. The ignorance, which may be the excuse of others, will be our crime. Our birth and denizenship in an enlightened and protestant land, will, with all our rights and franchises to boot, be brought in judgment against us, and stand first in the fearful list of blessings abused. The glories of our country will form the blazonry of our own impeachment, and the very name of Englishmen, which we are almost all of us too proud of, and scarcely any of us enough thankful for, will be annexed to that of Christians only to light up our shame, and aggravate our condemnation.

I repeat, therefore, that the habitual unreflectingness, which in certain countries may be susceptible of more or less palliation in most instances, can in this country be deemed blameless in none. The humblest and least educated of our countrymen must have wilfully neglected the inestimable privileges, secured to all alike, if he has not himself found,



if he has not from his own personal experience discovered, the sufficiency of the Scriptures in all knowledge requisite for a right performance of his duty as a man and a christian. Of the labouring classes, who in all countries form the great majority of the inhabitants, more than this is not demanded, more than this is not perhaps generally desirable—"They are not sought for in public counsel, nor need they be found where politic sentences are spoken.—It is enough if every one is wise in the working of his own craft: so best will they maintain the state of the world."

But you, my friends, to whom the following pages are more particularly addressed, as to men moving in the higher class of society:—You will, I hope, have availed yourselves of the ampler means entrusted to you by God's providence, to a more extensive study and a wider use of his revealed will and word. From you we have a right to expect a sober and meditative accomodation to your own times and country of those important truths declared in the inspired writings 'for a thousand generations,' and of the awful examples, belonging to all ages, by which those truths are at once illustrated and

confirmed. Would you feel conscious that you had shewn yourselves unequal to your station in society—would you stand degraded in your own eyes; if you betrayed an utter want of information respecting the acts of human sovereigns and legislators? And should you not much rather be both ashamed and afraid to know yourselves in conversant with the acts and constitutions of God, whose law executeth itself, and whose Word is the foundation, the power, and the life of the universe? Do you hold it a requisite of your rank to shew yourselves inquisitive concerning the expectations and plans of statesmen and state-counsellors? Do you excuse it as natural curiosity, that you lend a listening ear to the guesses of state-gazers, to the dark hints and open revilings of our self-inspired state fortune-tellers, ‘*the wizards, that peep and mutter*’ and forecast, alarmists by trade, and malecontents for their bread? And should you not feel a deeper interest in predictions which are permanent prophécies, because they are at the same time eternal truths? Predictions which in containing the grounds of fulfilment involve the principles of foresight, and teach the science of the future in its perpetual elements?

But I will struggle to believe that of those whom I now suppose myself addressing, there are few who have not so employed their greater leisure and superior advantages as to render these remarks, if not wholly superfluous, yet personally inapplicable. In common with your worldly inferiors, you will indeed have directed your *main* attention to the promises and the information conveyed in the records of the evangelists and apostles: promises, that need only a lively trust in them, on our own part, to be the means as well as the pledges of our *eternal* welfare! information that opens out to our knowledge a kingdom that is not of this world, thrones that cannot be shaken, and sceptres that can neither be broken or transferred! Yet not the less on this account will you have looked back with a proportionate interest on the *temporal* destinies of men and nations, stored up for our instruction in the archives of the Old Testament: not the less will you delight to retrace the paths by which Providence has led the kingdoms of *this* world through the valley of mortal life—Paths, engraved with the footmarks of captains sent forth from the God of Armies! Nations in whose guidance or chastise

ment the arm of Omnipotence itself was made bare.

Recent occurrences have given additional strength and fresh force to our sage poet's eulogy on the Jewish prophets :

As men divinely taught and better teaching  
The solid rules of civil government  
In their majestic unaffected style,  
Than all the oratory of Greece and Rome.  
In them is plainest taught and easiest learnt  
What makes a nation happy and keeps it so,  
What ruins kingdoms and lays cities flat.

PARADISE REGAINED, iv. 354.

If there be any antidote to that restless craving for the wonders of the day, which in conjunction with the appetite for publicity is spreading like an efflorescence on the surface of our national character ; if there exist means for deriving resignation from general discontent, means of building up with the very materials of political gloom that stedfast frame of hope which affords the only certain shelter from the throng of self-realizing alarms, at the same time that it is the natural home and workshop of all the active virtues ; that antidote and these means must be sought for in the collation of the present with the past, in the habit of thoughtfully assimilating the events of



our own age to those of the time before us. If this be a moral advantage derivable from history in general, rendering its study therefore a moral duty for such as possess the opportunities of books, leisure and education, it would be inconsistent even with the *name* of believers not to recur with pre-eminent interest to events and revolutions, the records of which are as much distinguished from all other history by their especial claims to divine authority, as the facts themselves were from all other facts by especial manifestation of divine interference. ‘Whatsoever things,’ saith Saint Paul (Romans xv. 4.) ‘were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope.’

In the infancy of the world, signs and wonders were requisite in order to startle and break down that superstition, idolatrous in itself and the source of all other idolatry, which tempts the natural man to seek the true cause and origin of public calamities in outward circumstances, persons and incidents: in agents therefore that were themselves but surges of the same tide, passive conductors of the one invisible influence, under which the total host of billows, in the whole line of suc-

cessive impulse, swell and roll shoreward ; there finally, each in its turn, to strike, roar and be dissipated.

But with each miracle worked there was a truth revealed, which thence forward was to act as its substitute: And if we think the Bible less applicable to us on account of the miracles, we degrade ourselves into mere slaves of sense and fancy, which are indeed the appointed medium between earth and heaven, but for that very cause stand in a desirable relation to spiritual truth then only, when, as a mere and passive medium, they yield a free passage to its light. It was only to overthrow the usurpation exercised in and through the senses, that the senses were miraculously appealed to. Reason and Religion (*b*) are their own evidence. The natural Sun is in this respect a symbol of the spiritual. Ere he is fully arisen, and while his glories are still under veil, he calls up the breeze to chase away the usurping vapours of the night-season, and thus converts the air itself into the minister of its own purification: not surely in proof or elucidation of the light from heaven, but to prevent its interception.

Wherever, therefore, similar circumstances co-exist with the same moral causes, the prin-

ciples revealed, and the examples recorded, in the inspired writings render miracles superfluous: and if we neglect to apply truths in expectation of wonders, or under pretext of the cessation of the latter, we tempt God and merit the same reply which our Lord gave to the Pharisees on a like occasion. ‘A wicked and an adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas:’ that is, a threatening call to repentance. (c) Equally applicable and prophetic will the following verses be. ‘The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here. —The queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.’ For have we not divine assurance that Christ is with his church, even to the end of the world? And what could the queen of the South, or the men of Nineveh have beheld, that could enter into competition with the events of our own times, in importance, in splendor, or even in strangeness and significance?

The true origin of human events is so little susceptible of that kind of evidence which can *compel* our belief; so many are the disturbing forces which in every cycle or ellipse of changes modify the motion given by the first projection; and every age has, or imagines it has, its own circumstances which render past experience no longer applicable to the present case; that there will never be wanting answers, and explanations, and specious flatteries of hope to persuade a people and its government, that the history of the past is inapplicable to *their* case. And no wonder, if we read history for the facts instead of reading it for the sake of the general principles, which are to the facts as the root and sap of a tree to its leaves: and no wonder, if history so read should find a dangerous rival in novels, nay, if the latter should be preferred to the former on the score even of probability. I well remember, that when the examples of former Jacobins, as Julius Cæsar, Cromwell, and the like, were adduced in France and England at the commencement of the French Consulate, it was ridiculed as pedantry and pedant's ignorance to fear a repetition of usurpation and military despotism at the close of the ENLIGHTENED EIGHTEENTH



CENTURY! Even so, in the very dawn of the late tempestuous day, when the revolutions of Corcyra, the prescriptions of the Reformers, Marius, Cæsar, &c. and the direful effects of the levelling tenets in the Peasant's War in Germany, (differenced from the tenets of the first French constitution only by the mode of wording them, the figures of speech being borrowed in the one instance from theology, and in the other from modern metaphysics) were urged on the Convention, and its vindicators; the magi of the day, the true citizens of the world, the Plusquam-perfecti of patriotism, gave us set proofs that similar results were *impossible*, and that it was an insult to so philosophical an age, to so enlightened a nation, to dare direct the public eye towards them as to lights of warning. Alas! like lights in the stern of a vessel they illuminated the path only that had been past over!

The politic Florentine\* has observed, that there are brains of three races. The one understands of itself; the other understands as much as is shown it by others; the third nei-

\* Sono di tre generazioni cervelli: l'uno intende per se; l'altro intende quanto da altri gli e mostro; il terzo non intende né per se stesso ne per dimostrazione d'altri.

ther understands of itself, nor what is shewn it by others. In our times there are more perhaps who belong to the third class from vanity and acquired frivolity of mind, than from natural incapacity. It is no uncommon foible with those who are honoured with the acquaintance of the great, to attribute national events to particular persons, particular measures, to the errors of one man, to the intrigues of another, to any possible spark of a particular occasion, rather than to the true proximate cause, (and which alone deserves the name of a cause) the predominant state of public opinion. And still less are they inclined to refer the latter to the ascendancy of speculative principles, and the scheme or mode of thinking in vogue. I have known men, who with significant nods and the pitying contempt of smiles, have denied all influence to the corruptions of moral and political philosophy, and with much solemnity have proceeded to solve the riddle of the French Revolution by ANECDOTES! Yet it would not be difficult, by an unbroken chain of historic facts, to demonstrate that the most important changes in the commercial relations of the world had their origin in the closets or lonely walks of uninterested theorists;—that the mighty epochs of commerce, that have changed

the face of empires ; nay, the most important of those discoveries and improvements in the mechanic arts, which have numerically increased our population beyond what the wisest statesmen of Elizabeth's reign deemed possible, and again doubled this population virtually ; the most important, I say, of those inventions that in their results

————— best uphold

War by her two main nerves, iron and gold ;

had their origin not in the cabinets of statesmen, or in the practical insight of men of business, but in the closets of uninterested theorists, in the visions of recluse genius. To the immense majority of men, even in civilized countries, speculative philosophy has ever been, and must ever remain, a *terra incognita*. Yet it is not the less true, that all the *epoch-forming* Revolutions of the Christian world, the revolutions of religion and with them the civil, social, and domestic habits of the nations concerned, have coincided with the rise and fall of metaphysical systems. So few are the minds that really govern the machine of society, and so incomparably more numerous and more important are the indirect consequences of things than their foreseen and direct effects.

It is with nations as with individuals. In tranquil moods and peaceable times we are quite *practical*. Facts only and cool common sense are then in fashion. But let the winds of passion swell, and straitway men begin to generalize; to connect by remotest analogies; to express the most universal positions of reason in the most glowing figures of fancy; in short, to feel particular truths and mere facts, as poor, cold, narrow, and incommensurate with their feelings.

The Apostle of the Gentiles quoted from a Greek comic poet. Let it not then be condemned as unseasonable or out of place, if I remind you that in the intuitive knowledge of this truth, and with his wonted fidelity to nature, our own great poet has placed the greater number of his profoundest maxims and general truths, both political and moral, not in the mouths of men at ease, but of men under the influence of passion, when the mighty thoughts overmaster and become the tyrants of the mind that has brought them forth. In his *Lear*, *Othello*, *Macbeth*, *Hamlet*, principles of deepest insight and widest interest fly off like sparks from the glowing iron under the loud anvil. It seems a paradox only to the unthinking, and it is a fact that



none, but the unread in history, will deny, that in periods of popular tumult and innovation the more abstract a notion is, the more readily has it been found to combine, the closer has appeared its affinity, with the feelings of a people and with all their immediate impulses to action. At the commencement of the French revolution, in the remotest villages every tongue was employed in echoing and enforcing the almost geometrical abstractions of the physiocratic politicians and economists. The public roads were crowded with armed enthusiasts disputing on the inalienable sovereignty of the people, the imprescriptible laws of the pure reason, and the universal constitution, which, as rising out of the nature and rights of man as man, all nations alike were under the obligation of adopting. Turn over the fugitive writings, that are still extant, of the age of Luther; peruse the pamphlets and loose sheets that came out in flights during the reign of Charles the First and the Republic; and you will find in these one continued comment on the aphorism of Lord Chancellor Bacon (a man assuredly sufficiently acquainted with the extent of secret and personal influence) that the knowledge of the speculative principles of men in general

between the age of twenty and thirty, is the one great source of political prophecy. And Sir Philip Sidney regarded the adoption of one set of principles in the Netherlands, as a proof of the divine agency and the fountain of all the events and successes of that revolution.

A calm and detailed examination of the facts justifies me to my own mind in hazarding the bold assertion, that the fearful blunders of the late dread revolution, and all the calamitous mistakes of its opponents from its commencement even to the æra of loftier principles and wiser measures (an æra, that began with, and ought to be named from, the war of the Spanish and Portuguese insurgents) every failure with all its gloomy results may be unanswerably deduced from the neglect of some maxim or other that had been established by clear reasoning and plain facts in the writings of Thucydides, Tacitus, Machiavel, Bacon, or Harrington. These are red-letter names even in the almanacks of worldly wisdom: and yet I dare challenge all the critical benches of infidelity to point out any one important truth, any one efficient, practical direction or warning, which did not pre-exist, and for the most part in a sounder,

more intelligible, and more comprehensive form in the Bible.

In addition to this, the Hebrew legislator, and the other inspired poets, prophets, historians and moralists of the Jewish church have two immense advantages in their favor. First, their particular rules and prescripts flow directly and visibly from universal principles, as from a fountain: they flow from principles and ideas that are not so properly said to be confirmed by reason as to be reason itself! Principles, in act and procession, disjoined from which, and from the emotions that inevitably accompany the actual intuition of their truth, the widest maxims of prudence are like arms without hearts, muscles without nerves. Secondly, from the very nature of these principles, as taught in the Bible, they are understood in exact proportion as they are believed and felt. The regulator is never separated from the main spring. For the words of the apostle are literally and philosophically true: **WE** (that is, the human race) **LIVE BY FAITH.** Whatever we do or know, that in kind is different from the brute creation, has its origin in a determination of the reason to have faith and trust in itself. This, its first act of faith is scarcely less than identical

with its own being. *Implicite*, it is the COPULA—it contains the *possibility*—of every position, to which there exists any correspondence in reality. It is itself, therefore, the realizing principle, the spiritual substratum of the whole complex body of truths. This primal act of faith is enunciated in the word, GOD : a faith not derived from experience, but its ground and source, and without which the fleeting *chaos of facts* would no more form experience, than the dust of the grave can of itself make a living man. The imperative and oracular form of the inspired Scripture is the form of reason itself in all things purely rational and moral.

If it be the word of Divine Wisdom, we might anticipate that it would in all things be distinguished from other books, as the Supreme Reason, whose knowledge is creative, and antecedent to the things known, is distinguished from the understanding, or creaturely mind of the individual, the acts of which are posterior to the things, it records and arranges. Man alone was created in the image of God : a position groundless and inexplicable, if the reason in man do not differ from the understanding. For this the inferior animals, (many at least) possess *in degree* : and assuredly



the divine image or idea is not a thing of degrees.

Hence it follows that what is *expressed* in the inspired writings, is *implied* in all absolute science. The latter whispers what the former utter as with the voice of a trumpet. AS SURE AS GOD LIVETH, is the pledge and assurance of every positive truth, that is asserted by the reason. The human understanding *musings* on many things, snatches at truth, but is frustrated and disheartened by the fluctuating nature of its objects;† its conclusions therefore are timid and uncertain, and it hath no way of giving permanence to things but by reducing them to abstractions: hardly (saith the author of the Wisdom of Solomon, of whose words the preceding sentence is a paraphrase) hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us; but all certain knowlege is in the power of God, and

† Ποταμῷ γὰρ οὐκ ἔστι δις ἐμβῆναι τῷ αὐτῷ καθ' Ἡράκλειτον, οὔτε θνητῆς οὐσίας δις ὑψασθαι κατὰ ἔξιν· ἀλλὰ δξύτητι καὶ τάχει τῆς μεταβολῆς σκίδνησι καὶ πάλιν συνάγει, μᾶλλον δὲ οὐδὲ πάλιν οὐδὲ ὕσερον ἀλλ' ἅμα συνίσταται καὶ ἀπολείπει, καὶ πρόσεισι καὶ ἄπεισι· ὁθεν οὐδ' εἰς τὸ εἶναι περαίνει τὸ γινώμενον αὐτῆς τῷ μηδέποτε λήγειν μηδ' ἡττᾶσθαι τὴν γένεσιν.

PLUTARCH, *Edit. Hult.* cap. XVIII. Vol. p. ix. 239.

a presence from above. So only have the ways of men been reformed, and every doctrine that contains a *saving* truth, and all acts pleasing to God (in other words, all actions consonant with human nature, in its original intention) are through WISDOM: that is, the *rational* spirit of man.

This then is the prerogative of the Bible; this is the privilege of its believing students. With them the principle of knowledge is likewise a spring and principle of action. And as it is the only *certain* knowledge, so are the actions that flow with it the only ones on which a secure reliance can be placed. The understanding may suggest motives, may avail itself of motives, and make judicious conjectures respecting the probable consequences of actions. But the knowledge taught in the Scriptures *produces* the motives, *involves* the consequences; and its highest formula is still: AS SURE AS GOD LIVETH, so will it be unto thee! Strange as this position will appear to such as forget that motives can be causes only in a secondary and improper sense, inasmuch as the man makes the motive, not the motives the man; and that the same thought shall be a motive to one man and no motive to his neighbour; (a sufficient proof that the motives

themselves are effects, the principle of which, good or evil, lies far deeper)—matter for scorn and insult though this position will furnish to those, who think (or try to think) every man *out of his senses* who has not lost his reason (or alienated it by wilful sophistry, demanding reasons for reason itself) yet all history bears evidence to its truth. The sense of expediency, the cautious balancing of comparative advantages, the constant wakefulness to the *Cui bono?*—in connection with the *Quid mihi?*—all these are in their places in the routine of conduct, by which the individual provides for himself the real or supposed wants of to-day and to-morrow: and in quiet times and prosperous circumstances a nation presents an aggregate of such individuals, a busy ant-hill in calm and sunshine. By the happy organization of a well-governed society the contradictory interests of ten millions of such individuals may neutralize each other, and be reconciled in the unity of the national interest. But whence did this happy organization first come?—Was it a tree transplanted from Paradise, with all its branches in full fruitage?—Or was it sowed in sun-shine?—Was it in vernal breezes and

gentle rains that it fixed its roots, and grew and strengthened?—Let History answer these questions!—With blood was it planted—it was rocked in tempests—the goat, the ass, and the stag gnawed it—the wild boar has whetted his tusks on its bark. The deep scars are still extant on its trunk, and the path of the lightning may be traced among its higher branches. And even after its full growth, in the season of its strength, ‘when its height reached to the heaven, and the sight thereof to all the earth,’ the whirlwind has more than once forced its stately top to touch the ground: it has been bent like a bow, and sprang back like a shaft. Mightier powers were at work than Expediency ever yet called up!—yea, mightier than the mere Understanding can comprehend! One confirmation of the latter assertion you may find in the history of our country, written by the same Scotch philosopher, who devoted his life to the undermining of the Christian religion; and expended his last breath in a blasphemous regret that he had not survived it!—by the same heartless sophist who, in this island, was the main pioneer of that atheistic philosophy, which in France transvenomed the



natural thirst of truth into the hydrophobia of a wild and homeless scepticism ; the Elias of that Spirit of Anti-christ, which

——— still promising  
Freedom, itself too sensual to be free,  
Poisons life's amities and cheats the soul  
Of faith, and quiet hope and all that lifts  
And all that soothes the spirit !

This inadequacy of the mere understanding to the apprehension of moral greatness we may trace in this historian's cool systematic attempt to steal away every feeling of reverence for every great name by a scheme of *motives*, in which as often as possible the efforts and enterprizes of heroic spirits are attributed to this or that paltry view of the most despicable selfishness. But in the majority of instances this would have been too palpably false and slanderous : and therefore the founders and martyrs of our church and constitution, of our civil and religious liberty, are represented as fanatics and bewildered enthusiasts. But histories incomparably more authentic than Mr. Hume's, (nay, spite of himself even his own history) confirm by irrefragable evidence the aphorism of ancient wisdom, that nothing great was ever atchieved without enthusiasm. For what is enthusiasm but the oblivion and

swallowing-up of self in an object dearer than self, or in an idea more vivid?—How this is produced in the enthusiasm of wickedness, I have explained in the third Comment annexed to this Discourse. But in the genuine enthusiasm of morals, religion, and patriotism, this enlargement and elevation of the soul above its mere self attest the presence, and accompany the intuition of ultimate PRINCIPLES alone. These alone can interest the undegraded human spirit deeply and enduringly, because these alone belong to its essence, and will remain with it permanently.

Notions, the depthless abstractions of fleeting phenomena, the shadows of sailing vapors, the colorless repetitions of rain-bows, have effected their utmost when they have added to the *distinctness* of our knowledge. For this very cause they are of themselves adverse to lofty emotion, and it requires the influence of a light and warmth, not their own, to make them chrystallize into a semblance of growth. But every principle is actualized by an idea; and every idea is living, productive, partaketh of infinity, and (as Bacon has sublimely observed) containeth an endless power of semination. Hence it is, that science, which consists wholly in ideas

and principles, is power. Scientia et potentia (saith the same philosopher) in idem coincident. Hence too it is, that notions, linked arguments, reference to particular facts and calculations of prudence, influence only the comparatively few, the men of leisurely minds who have been trained up to them: and even these few they influence but faintly. But for the reverse, I appeal to the general character of the doctrines which have collected the most numerous sects, and acted upon the moral being of the converts with a force that might well seem supernatural! The great PRINCIPLES of our religion, the sublime IDEAS spoken out everywhere in the Old and New Testament, resemble the fixed stars, which appear of the same size to the naked as to the armed eye; the magnitude of which the telescope may rather seem to diminish than to increase. At the annunciation of *principles*, of *ideas*, the soul of man awakes, and starts up, as an exile in a far distant land at the unexpected sounds of his native language, when after long years of absence, and almost of oblivion, he is suddenly addressed in his own mother-tongue. He weeps for joy, and embraces the speaker as his brother. How else can we explain the fact so honorable to Great Britain, that the

poorest\* amongst us will contend with as much enthusiasm as the richest for the rights of property? These rights are the spheres and necessary conditions of free agency. But free agency contains the idea of the free will; and in this he intuitively knows the sublimity, and the infinite hopes, fears, and capabilities of his own nature. On what other ground but the cognateness of ideas and principles to man as man, does the nameless soldier rush to the combat in defence of the liberties or the honor of his country?—Even men wofully neglectful of the precepts of religion will shed their blood for its truth.

Alas!—the main hindrance to the use of the Scriptures, as your Manual, lies in the notion that you are already acquainted with its contents. Something *new* must be presented to you, wholly new and wholly out of yourselves; for whatever is within us must be as old as the first dawn of human reason. Truths of all others the most awful and

\* The reader will remember the anecdote told with so much humour in Goldsmith's Essay. But this is not the first instance where the mind in its hour of meditation finds matter of admiration and elevating thought, in circumstances that in a different mood had excited its mirth.



mysterious and at the same time of universal interest, are considered as so true as to lose all the powers of truth, and lie bed-ridden in the dormitory of the soul, side by side, with the most despised and exploded errors. But it should not be so with you! The pride of education, the sense of consistency should preclude the objection: for would you not be ashamed to apply it to the works of Tacitus, or of Shakespear? Above all, the rank which you hold, the influence you possess, the powers you may be called to wield, give a special unfitness to this frivolous craving for novelty. To find no contradiction in the union of old and new, to contemplate the ANCIENT OF DAYS, his words and his works, with a feeling as fresh as if they were now first springing forth at his fiat—this characterizes the minds that feel the riddle of the world and may help to unravel it! This, most of all things, will raise you above the mass of mankind, and therefore will best entitle and qualify you to guide and controul them! You say, you are already familiar with the Scriptures. With the *words*, perhaps, but in any other sense you might as wisely boast of your familiar acquaintance

with the rays of the sun, and under that pretence turn away your eyes from the light of Heaven.

Or would you wish for authorities?—for great examples?—You may find them in the writings of Thuanus, of Lord Clarendon, of Sir Thomas More, of Raleigh; and in the life and letters of the heroic Gustavus Adolphus. But these, though eminent statesmen were christians, and might lie under the thralldom of habit and prejudice. I will refer you then to authorities of two great men, both pagans; but removed from each other by many centuries, and not more distant in their ages than in their characters and situations. The first shall be that of Heraclitus, the sad and recluse philosopher. Πολυμαθὴν νοον ὃν διδάσκει· Σίβυλλα δὲ μαινομένῳ σῶματι ἀγέλασα καὶ ἀκαλλωπισα καὶ ἀμύρισα φθεγγομένη χιλίων ετών ἐξικνεῖται τῇ φωνῇ διὰ τὸν θεόν.\* Shall we hesitate to apply to the prophets of God, what could be affirmed

\* TRANSLATION.—Multiscience (or a variety and quantity of acquired knowledge) does not teach intelligence. But the SIBYLL with wild enthusiastic mouth shrilling forth unmirthful, inornate, and unperfumed truths reaches to a thousand years with her voice through the power of God.

of the Sibylls by a philosopher whom Socrates, the prince of philosophers, venerated for the profundity of his wisdom?

For the other, I will refer you to the darling of the polished court of Augustus, to the man whose works have been in all ages deemed the models of good sense, and are still the pocket companions of those who pride themselves on uniting the scholar with the gentleman. This accomplished man of the world has given an account of the subjects of conversation between the illustrious statesmen who governed, and the brightest luminaries who then adorned, the empire of the civilized world:

Sermo oritur non de villis domibusve alienis  
Nec, malé, nec ne lepus saltet. Sed quod magis ad nos  
Pertinet, et nescire malum est, agítamus: utrumne  
Divitiis homines, an sint virtute beati?

El quo sit natura boni? summumque quid eius? \*

Horat. Sermon, L. II. Sat. 6. v. 71.

\* TRANSLATION.—Conversation arises not concerning the country seats or families of strangers in a neighbourhood, or whether the dancing hare performed well or ill. But we discuss what more nearly concerns us, and which it is an evil not to know: whether men are made happy by wealth or by virtue? In what consists the nature of good? And what is the supreme good and to be our ultimate aim?

Berkeley indeed asserts, and is supported in his assertion by the great statesmen, Lord Bacon and Sir Walter Raleigh, that without an habitual interest in these subjects a man may be a dextrous intriguer, but never can be a statesman. (The FRIEND, No. 5.)

But do you require some one or more particular passage from the Bible, that may at once illustrate and exemplify its applicability to the changes and fortunes of empires? Of the numerous chapters that relate to the Jewish tribes, their enemies and allies, before and after their division into two kingdoms, it would be more difficult to state a single one, from which some guiding light might *not* be struck. And in nothing is Scriptural history more strongly contrasted with the histories of highest note in the present age, than in its freedom from the hollowness of abstractions. While the latter present a shadow-fight of Things and Quantities, the former gives us the history of Men, and balances the important influence of individual Minds with the previous state of the national morals and manners, in which, as constituting a specific susceptibility, it presents to us the true cause both of the Influence itself, and of the Weal or Woe that were its Consequents.



How should it be otherwise? The histories and political economy of the present and preceding century partake in the general contagion of its mechanic philosophy, and are the *product* of an unenlivened generalizing Understanding. In the Scriptures they are the living *educts* of the Imagination; of that reconciling and mediatory power, which incorporating the Reason in Images of the Sense, and organizing (as it were) the flux of the Senses by the permanence and self-circling energies of the Reason, gives birth to a system of symbols, harmonious in themselves, and consubstantial with the truths, of which they are the *conductors*. These are the Wheels which Ezekiel beheld, when the hand of the Lord was upon him, and he saw visions of God as he sate among the captives by the river of Chebar. *Whithersoever the Spirit was to go, the wheels went, and thither was their spirit to go: for the spirit of the living creature was in the wheels also.* The truths and the symbols that represent them move in conjunction and form the living chariot that bears up (for *us*) the throne of the Divine Humanity. Hence, by a derivative, indeed, but not a divided, influence, and though in a secondary yet in more than a metaphorical sense, the Sacred Book

is worthily intitled *the* WORD OF GOD. Hence too, its contents present to us the stream of time continuous as Life and a symbol of Eternity, inasmuch as the Past and the Future are virtually contained in the Present. According therefore to our relative position on its banks the Sacred History becomes prophetic, the Sacred Prophecies historical, while the power and substance of both inhere in its Laws, its Promises, and its Comminations. In the Scriptures therefore both Facts and Persons must of necessity have a two-fold significance, a past and a future, a temporary and a perpetual, a particular and a universal application. They must be at once Portraits and Ideals.

Eheu! paupertina philosophia in paupertinam religionem ducit:—A hunger-bitten and idea-less philosophy naturally produces a starveling and comfortless religion. It is among the miseries of the present age that it recognizes no medium between *Literal* and *Metaphorical*. Faith is either to be buried in the dead letter, or its name and honors usurped by a counterfeit product of the mechanical understanding, which in the blindness of self-complacency confounds SYMBOLS with ALLEGORIES. Now an Allegory is but a translation of abstract notions into a picture-

language which is itself nothing but an abstraction from objects of the senses; the principal being more worthless even than its phantom proxy, both alike unsubstantial, and the former shapeless to boot. On the other hand a Symbol (ὁ ἔστιν ἅει ταυτηγόρικον) is characterized by a translucence of the Special in the Individual or of the General in the Especial or of the Universal in the General. Above all by the translucence of the Eternal through and in the Temporal. It always partakes of the Reality which it renders intelligible; and while it enunciates the whole, abides itself as a living part in that Unity, of which it is the representative. The other are but empty echoes which the fancy arbitrarily associates with apparitions of matter, less beautiful but not less shadowy than the sloping orchard or hill-side pasture-field seen in the transparent lake below. Alas! for the flocks that are to be led forth to such pastures! *‘It shall even be as when the hungry dreameth, and behold! he eateth; but he waketh and his soul is empty: or as when the thirsty dreameth, and behold he drinketh; but he awaketh and is faint!’* (ISAIAH XXIX. 8.) O! that we would seek for the bread which was given from heaven, that we should eat thereof and



be strengthened! O that we would draw at the well at which the flocks of our forefathers had living water drawn for them, even that water which, instead of mocking the thirst of him to whom it is given, becomes a well within himself springing up to life everlasting!

When we reflect how large a part of our present knowledge and civilization is owing, directly or indirectly, to the Bible; when we are compelled to admit, as a fact of history, that the Bible has been the main Lever by which the moral and intellectual character of Europe has been raised to its present comparative height; we should be struck, me thinks, by the marked and prominent difference of this Book from the works which it is now the fashion to quote as guides and authorities in morals, politics and history. I will point out a few of the excellencies by which the one is distinguished, and shall leave it to your own judgment and recollection to perceive and apply the contrast to the productions of highest name in these latter days. In the Bible every agent appears and acts as a self-subsisting individual: each has a life of its own, and yet all are one life. The elements of necessity and free-will are reconciled



in the higher power of an omnipresent Providence, that predestinates the whole in the moral freedom of the integral parts. Of this the Bible never suffers us to lose sight. The root is never detached from the ground. It is God everywhere: and all creatures conform to his decrees, the righteous by performance of the law, the disobedient by the sufferance of the penalty.

Suffer me to inform or remind you, that there is a threefold Necessity. There is a logical, and there is a mathematical, necessity; but the latter is always hypothetical, and both subsist *formally* only, not in any real object. Only by the intuition and immediate spiritual consciousness of the idea of God, as the One and Absolute, at once the Ground and the Cause, who alone containeth in himself the ground of his own nature, and therein of *all* natures, do we arrive at the third, which alone is a real *objective*, necessity. Here the immediate consciousness decides: the idea is its own evidence, and is insusceptible of all other. It is necessarily groundless and indemonstrable; because it is itself the ground of all possible demonstration. The Reason hath faith in itself, in its own revelations. Ο ΑΟΦΟΣ ΕΦΗ. IPSE DIXIT! So

it is: for it is so! All the necessity of causal relations (which the mere understanding reduces, and must reduce to co-existence and regular succession\* in the objects of which they are predicated, and to habit and association in the mind predicated) depends on, or rather inheres in, the idea of the Omnipresent and Absolute: for this it is, in which the Possible is one and the same with the Real and the Necessary. Herein the Bible differs from all the books of Greek philosophy, and in a two-fold manner. It doth not affirm a Divine Nature only, but a God: and not a God only, but the living God. Hence in the Scriptures alone is the *Jus divinum*, or direct Relation of the State and its Magistracy to the Supreme Being, taught as a vital and indispensable part of all moral and of all political wisdom, even as the Jewish alone was a true theocracy.

But I refer to the demand. Were it my object to touch on the present state of public affairs in this kingdom, or on the prospective measures in agitation respecting our sister

\* See Hume's Essays. The sophist evades, as Cicero long ago remarked, the better half of the predicament, which is not "præire" but "*efficienter* præire."

island, I would direct your most serious meditations to the latter period of the reign of Solomon, and to the revolutions in the reign of Rehoboam, his successor. But I should tread on glowing embers. I will turn to a subject on which all men of reflection are at length in agreement—the causes of the revolution and fearful chastisement of France. We have learned to trace them back to the rising importance of the commercial and manufacturing class, and its incompatibility with the old feudal privileges and prescriptions; to the spirit of sensuality and ostentation, which from the court had spread through all the towns and cities of the empire; to the predominance of a presumptuous and irreligious philosophy; to the extreme over-rating of the knowledge and power given by the improvements of the arts and sciences, especially those of astronomy, mechanics, and a wonder-working chemistry; to an assumption of prophetic power, and the general conceit that states and governments might be and ought to be constructed as machines, every movement of which might be foreseen and taken into previous calculation; to the consequent multitude of plans and constitutions, of planners and constitution-makers, and the remorseless



arrogance with which the authors and proselytes of every new proposal were ready to realize it, be the cost what it might in the established rights, or even in the lives, of men; in short, to restlessness, presumption, sensual indulgence, and the idolatrous reliance on false philosophy in the whole domestic, social, and political life of the stirring and effective part of the community: these all acting, at once and together, on a mass of materials supplied by the unfeeling extravagance and oppressions of the government, which ‘shewed no mercy, and very heavily laid its yoke.’

Turn then to the chapter from which the last words were cited, and read the following seven verses; and I am deceived if you will not be compelled to admit, that the Prophet Isaiah revealed the true philosophy of the French revolution more than two thousand years before it became a sad irrevocable truth of history. ‘And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore, hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else besides me! I shall not sit as a widow, neither shall I know the



loss of children. But these two things shall come to thee in a moment, in one day; the loss of children, and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the abundance of thine enchantments. For thou hast trusted in thy wickedness; thou hast said, there is no overseer. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else besides me. Therefore shall evil come upon thee, thou shalt not know\* from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to put it off; and

\* The Reader will scarcely fail to find in this verse a remembrancer of the sudden setting-in of the frost, a fortnight before the usual time (in a country too, where the commencement of its two seasons is in general scarcely less regular than that of the wet and dry seasons between the tropics) which caused, and the desolation which accompanied, the flight from Moscow. The Russians baffled the *physical* forces of the imperial Jacobin, because they were inaccessible to his *imaginary* forces. The faith in St. Nicholas kept off at safe distance the more pernicious superstition of the Destinies of Napoleon the Great. The English in the Peninsula overcame the real, because they *set at defiance*, and had heard only to despise, the imaginary powers of the irresistible Emperor. Thank heaven, the heart of the country was sound at the core.

desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels: let now the astrologers, the stargazers, the monthly prognosticators stand up, and save thee from these things that shall come upon thee.'

There is a grace that would enable us to take up vipers, and the evil thing shall not hurt us: a spiritual alchemy which can transmute poisons into a panacæa. We are counselled by our Lord himself to make unto ourselves friends of the Mammon of Unrighteousness: and in this age of sharp contrasts and grotesque combinations it would be a wise method of sympathizing with the tone and spirit of the Times, if we elevated even our daily newspapers and political journals into COMMENTS ON THE BIBLE.

When I named this Essay a Sermon, I sought to prepare the inquirers after it for the absence of all the usual softenings suggested by worldly prudence, of all compro-

mise between truth and courtesy. But not even as a Sermon would I have addressed the present Discourse to a promiscuous audience ; and for this reason I likewise announced it in the title-page, as exclusively *ad clerum* ; i. e. (in the old and wide sense of the word) to men of *clerkly* acquirements, of whatever profession. I would that the greater part of our publications could be thus *directed*, each to its appropriate class of Readers. But this cannot be ! For among other odd burs and kecksies, the misgrowth of our luxuriant activity, we have now a **READING PUBLIC** \*—

\* Some participle passive in the diminutive form, **ERUDITULORUM NATIO** for instance, might seem at first sight a fuller and more exact designation ; but the superior force and humor of the former become evident whenever the phrase occurs, as a step or stair in a *climax* of irony. By way of example take the following sentences, transcribed from a work *demonstrating* that the New Testament was intended exclusively for the primitive converts from Judaism, was accomodated to their prejudices, and is of no authority, as a rule of faith, for Christians in general. “ The **READING PUBLIC** in this **ENLIGHTENED AGE**, and **THINKING NATION**, by its favorable reception of **LIBERAL IDEAS**, has long demonstrated the benign influence of that **PROFOUND PHILOSOPHY** which has already emancipated us from so many absurd prejudices held in superstitious awe by our deluded forefathers. But the *Dark Age* yielded at length to the dawning light of Reason and Common-Sense at the glorious, though imperfect, Revolution. **THE PEOPLE** can be no longer duped or scared out of their *imprescriptible and inalienable* **RIGHT** to judge and decide for themselves on all im-

as strange a phrase, methinks, as ever forced a splenetic smile on the staid countenance of Meditation ; and yet no fiction ! For our

portant questions of Government and Religion. The *scholastic jargon* of jarring articles and metaphysical creeds may continue for a time to deform our Church-establishment ; and like the grotesque figures in the niches of our old gothic cathedrals may serve to remind the nation of its former barbarism ; but the *universal suffrage* of a FREE AND ENLIGHTENED PUBLIC," &c. &c. !

Among the Revolutions worthy of notice, the change in the nature of the introductory sentences and prefatory matter in serious Books is not the least striking. The same gross flattery which disgusts us in the dedications to individuals in the elder writers, is now transferred to the Nation at large, or the READING PUBLIC : while the Jeremiads of our old Moralists, and their angry denunciations concerning the ignorance, immorality, and irreligion of the *People*, appear (*mutatis mutandis*, and with an appeal to the worst passions, envy, discontent, scorn, vindictiveness, &c.) in the shape of bitter libels on Ministers, Parliament, the Clergy : in short, on the State and Church, and all persons employed in them. Likewise, I would point out to the Reader's attention the marvellous predominance at present of the words, Idea and Demonstration. Every talker now a days has an *Idea* ; aye, and he will demonstrate it too ! A few days ago, I heard one of the READING PUBLIC, a thinking and independant smuggler, *euphonize* the latter word with much significance, in a tirade against the planners of the late African expedition :—" *As to Algiers, any man that has half an IDEA in his skull, must know, that it has been long ago dey-monstered, I should say, dey-monstrified, &c.*" But, the phrase, which occasioned this note, brings to my mind the mistake of a lethargic Dutch traveller, who returning highly gratified from a showman's caravan, which he had been tempted to enter by the words, THE LEARNED PIG, gilt on the pannels, met another caravan of a similar shape, with THE READING FLY on it, in



Readers have, in good truth, multiplied exceedingly, and have waxed proud. It would require the intrepid accuracy of a Colquhoun to venture at the precise number of that vast company only, whose heads and hearts are dieted at the two public *ordinaries* of Literature, the circulating libraries and the periodical press. But what is the result? Does the inward man thrive on this regimen? Alas! if the average health of the consumers may be judged of by the articles of largest consumption; if the secretions may be conjectured from the ingredients of the dishes that are found best suited to their palates; from all that I have seen, either of the banquet or the guests, I shall utter my *Profaccia* with a desponding sigh. From a popular philosophy and a philosophic populace, Good Sense deliver us!

letters of the same size and splendour. “Why, dis is voonders above voonders!” exclaims the Dutchman, takes his seat as first comer, and soon fatigued by waiting, and by the very hush and intensity of his expectation, gives way to his constitutional somnolence, from which he is roused by the supposed showman at Hounslow, with a “*In what name, Sir! was your place taken? Are you booked all the way for Reading?*—Now a Reading Public is (to my mind) more marvellous still, and in the third tier of “Voonders above Voonders.”

At present, however, I am to imagine for myself a very different audience. I appeal exclusively to men, from whose station and opportunities I may dare anticipate a respectable portion of that "*sound book learnedness*," into which our old public schools still continue to initiate their pupils. I appeal to men in whom I may hope to find, if not philosophy, yet occasional impulses at least to philosophic thought. And here, as far as my own experience extends, I can announce one favorable symptom. The notion of our measureless superiority in good sense to our ancestors, so general at the commencement of the French Revolution, and for some years before it, is out of fashion. We hear, at least, less of the jargon of this *enlightened age*. After fatiguing itself, as performer or spectator in the giddy figure-dance of political changes, Europe has seen the shallow foundations of its self-complacent faith give way ; and among men of influence and property, we have now more reason to apprehend the stupor of despondence, than the extravagancies of hope, unsustained by experience, or of self-confidence not bottomed on principle.

In this rank of life the danger lies, not in any tendency to innovation, but in the choice

of the means for preventing it. And here my apprehensions point to two opposite errors; each of which deserves a separate notice. The first consists in a disposition to think, that as the Peace of Nations has been disturbed by the diffusion of a false light, it may be re-established by excluding the people from all knowledge and all prospect of amelioration. O! never, never! Reflection and stirrings of mind, with all their restlessness, and all the errors that result from their imperfection, from the *Too much*, because *Too little*, are come into the world. The Powers, that awaken and foster the spirit of curiosity, are to be found in every village: Books are in every hovel. The Infant's cries are hushed with *picture-books*: and the Cottager's child sheds his first bitter tears over pages, which render it impossible for the man to be treated or governed as a child. Here as in so many other cases, the inconveniences that have arisen from a things' having become too general, are best removed by making it universal.

The other and contrary mistake, proceeds from the assumption, that a national education will have been realized whenever the People at large have been taught to read and write.

Now among the many means to the desired end, this is doubtless one, and not the least important. But neither is it the most so. Much less can it be held to *constitute* Education, which consists in *educing* the faculties, and forming the habits; the means varying according to the sphere in which the individuals to be educated are likely to act and become useful. I do not hesitate to declare, that whether I consider the nature of the discipline adopted,\* or the plan of poisoning the children of the poor with a sort of *potential* infidelity under the "*liberal idea*" of teaching those points only of religious faith, in which all denominations agree, I cannot but denounce the so called Lancastrian schools as pernicious beyond all power of compensation by the new acquirement of Reading and Writing.—But take even Dr. Bell's original and unsophisticated plan, which I myself regard as an especial gift of Providence to the *human*

\* See Mr. Southey's Tract on the New or Madras system of Education: especially toward to the conclusion, where with exquisite humor as well as with his usual poignancy of wit he has detailed Joseph Lancaster's disciplinarian Inventions. But even in the schools, that used to be called Lancastrian, these are, I believe, discontinued. The true perfection of discipline in a school is—The maximum of watchfulness with the minimum of punishment.



*race* ; and suppose this incomparable machine, this vast moral steam-engine to have been adopted and in free motion throughout the Empire ; it would yet appear to me a most dangerous delusion to rely on it as if this of itself formed an efficient national education. We cannot, I repeat, honor the scheme too highly as a prominent and necessary part of the great process ; but it will neither supersede nor can it be substituted for sundry other measures, that are at least equally important. And these are such measures too, as unfortunately involve the necessity of sacrifices on the side of the rich and powerful more costly, and far more difficult than the yearly subscription of a few pounds ! such measures as demand more self-denial than the expenditure of time in a committee or of eloquence in a public meeting.

Nay, let Dr. Bell's philanthropic end have been realized, and the proposed medicum of learning universal : yet convinced of its insufficiency to stem up against the strong currents *set in* from an opposite point, I dare not assure myself, that it may not be driven backward by them and become confluent with the evils, it was intended to preclude.

What other measures I had in contem-

plation, it has been my endeavour to explain elsewhere. But I am greatly deceived, if one preliminary to an efficient education of the laboring classes be not the recurrence to a more manly discipline of the intellect on the part of the learned themselves, in short a thorough re-casting of the moulds, in which the minds of our Gentry, the characters of our future Land-owners, Magistrates and Senators, are to receive their shape and fashion. O what treasures of practical wisdom would be once more brought into open day by the solution of this problem! Suffice it for the present to hint the master-thought. *The first man, on whom the Light of an IDEA dawned, did in that same moment receive the spirit and the credentials of a Law-giver :* and as long as man shall exist, so long will the possession of that antecedent knowledge (the maker and master of all profitable Experience) which exists only in the power of an *Idea*, be the one lawful qualification of all Dominion in the world of the senses. Without this, Experience itself is but a cyclops walking backwards, under the fascination of the Past : and we are indebted to a lucky coincidence of outward circumstances and contingencies, least of all things to be calculated on in times

like the present, if this one-eyed Experience does not seduce its worshipper into practical anachronisms.

But alas ! the halls of old philosophy have been so long deserted, that we circle them at shy distance as the haunt of Phantoms and Chimæras. The sacred Grove of Academus is held in like regard with the unfoodful trees in the shadowy world of Maro that had a dream attached to every leaf. The very terms of ancient wisdom are worn out, or (far worse !) stamped on baser metal : (*e*) and whoever should have the hardihood to reproclaim its solemn Truths must commence with a Glossary.

In reviewing the foregoing pages, I am apprehensive that they may be thought to resemble the overflow of an earnest mind rather than an orderly premeditated composition. Yet this imperfection of form will not be altogether uncompensated, if it should be the means of presenting with greater liveliness the feelings and impressions under which they were written. Still less shall I regret this defect if it should induce some future traveller engaged in the like journey to take the same station and to look through the same medium at the one main object which

amid all my discursions I have still held in view. The more, however, doth it behove me not to conclude this address without attempting to recapitulate in as few and as plain words as possible the sum and substance of its contents.

There is a state of mind indispensable for all perusal of the Scriptures to edification, which must be learnt by experience, and can be described only by negatives. It is the direct opposite of that which (supposing a *moral* passage of Scripture to have been cited) would prompt a man to reply, *Who does not know this?* But if the quotation should have been made in support of some article of *faith*, this same habit of mind will betray itself, in different individuals, by apparent contraries, which yet are but the two poles, or *Plus* and *Minus* states, of the same influence. The latter, or the *negative* pole may be suspected, as often as you hear a comment on some high and doctrinal text introduced with the words, *It only means so and so!* For instance, I object to a professed *free-thinking* christian the following solemn enunciation of “ *the riches of the glory of the mystery hid from ages and from generations*” by the philosophic Apostle of the Gentiles. “ *Who (viz. the*



Father) hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the first born\* of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell: And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.” What is the reply?—Why, that by these words (very bold and figurative words it must be confessed, yet still) St. Paul only

\* A mistaken translation. The words should be: Begotten before all creation; and even this does not convey the *full* sense of the superlative, *πρωτοτοκος*. The present version makes the following words absurd.

meant that the universal and eternal truths of morality and a future state had been re-proclaimed by an inspired teacher and confirmed by miracles ! The words *only* mean, Sir, that a state of retribution after this life had been proved by the fact of Christ's resurrection—that is all !—But I shall scarcely obtain an answer to certain difficulties involved in this free and liberal interpretation : ex. gr. that with the exception of a handful of rich men considered as little better than infidels, the Jews were as fully persuaded of these truths as Christians in general are at the present day. Moreover that this inspired Teacher had himself declared that if the Jews did not believe on the evidence of Moses and the Prophets, neither would they though a man should rise from the dead.

Of the positive pole, on the other hand, language to the following purport is the usual Exponent. “ It is a mystery : and we are bound to believe the words without presuming to enquire into the meaning of them.” That is we believe in St. Paul's *veracity* ; and that is enough. Yet St. Paul repeatedly presses on his Hearers that thoughtful perusal of the Sacred Writings, and those habits of earnest though humble enquiry which if the heart

only have been previously re-generated would lead them “ to a full assurance of Understanding *εἰς ἐπίγνωσιν*, (*to an entire assent of the mind; to a spiritual intuition, or positive inward knowledge by experience*) of the mystery of God, and of the Father, and of Christ, in which (*nempe, μυσηρίω,*) are hid all the treasures of wisdom and knowledge.

To expose the inconsistency of both these extremes, and by inference to recommend that state of mind, which looks forward to “ *the fellowship of the mystery of the faith as a spirit of wisdom and revelation in the KNOWLEDGE of God, the eyes of the UNDERSTANDING being enlightened*—this formed my GENERAL purpose. Long has it been at my heart! I consider it as the contra-distinguishing principle of Christianity that in it alone *πᾶς πλετος τῆς πληροφορίας τῆς Συνέσεως* (the Understanding in its utmost power and opulence) *culminates* in Faith, as in its crown of Glory, at once its light and its remuneration. On this most important point I attempted long ago to preclude, if possible, all misconception and misinterpretation of my opinions, though in a work which, from the mode of its publication and other circumstances must be unknown or known but by *name* to the great

majority of my present Readers. Alas! in this time of distress and embarrasment the sentiments have a more especial interest, a more immediate application, than when they were first written. If (I observed) it be a Truth attested alike by common feeling and common sense, that the greater part of human Misery depends directly on human Vices, and the remainder indirectly, by what means can we act on Men, so as to remove or preclude these Vices and purify their principles of moral election? The question is not by what means each man is to alter his own character—in order to this, all the means prescribed, and all the aidances given by religion may be necessary for him. Vain of themselves may be—

The sayings of the Wise  
In ancient and in modern books inroll'd

. . . . .

Unless he feel within

Some source of consolation from above,  
Secret refreshings, that repair his strength,  
And fainting spirits uphold.

SAMPSON AGONISTES.

This is not the question. Virtue would not be Virtue could it be *given* by one fellow creature to another. To *make use* of all the means and appliances in our power to the ac-



tual attainment of Rectitude, is the abstract of the Duty which we owe to ourselves: To *supply* those means as far as we can, comprises our Duty to others. The question then is, what are these means? Can they be any other than the communication of Knowledge and the removal of those Evils and Impediments which prevent it's reception? It may X not be in our power to combine both, but it is in the power of every man to contribute to the former, who is sufficiently informed to feel that it is his Duty. If it be said, that we should endeavor not so much to remove Ignorance, as to make the Ignorant religious: Religion herself, through her sacred oracles, answers for me, that all effective Faith presupposes Knowledge and individual Conviction. If the mere acquiescence in Truth, uncomprehended and unfathomed, were sufficient, few indeed would be the vicious and the miserable, in this country at least where speculative Infidelity is, Heaven be praised, confined to a small number. Like bodily deformity, there is one instance here and another there; but three in one place are already an undue proportion. It is highly worthy of observation, that the inspired Writings received by Christians are distinguishable from all other books

pretending to Inspiration, from the scriptures of the Bramins, and even from the Koran, in their strong and frequent recommendations of Truth. I do not here mean Veracity, which cannot but be enforced in every Code which appeals to the religious principle of Man; but Knowledge. This is not only extolled as the Crown and Honor of a Man, but to seek after it is again and again commanded us as one of our most sacred Duties. Yea, the very perfection and final bliss of the glorified spirit is represented by the Apostle as a plain aspect, or intuitive beholding of truth in it's eternal and immutable source. Not that Knowledge can of itself do all! The light of religion is not that of the moon, light without heat; but neither is it's warmth that of the stove, warmth without light. Religion is the sun whose warmth indeed swells, and stirs, and actuates the life of nature, but who at the same time beholds all the growth of life with a master-eye, makes all objects glorious on which he looks, and by that glory visible to others. For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your

hearts by faith ; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and heighth ; and to know the love of Christ which passeth all knowledge, that ye might be filled with the fulness of God. For to know God is (by a vital and spiritual act in which to know and to possess are one and indivisible) to acknowledge him as the Infinite Clearness in the Incomprehensible Fulness, and Fulness Incomprehensible with Infinite Clearness.

This then comprizes my first purpose, which is in a two fold sense *general* : for in the *substance*, if not in the form, it belongs to all my countrymen and fellow-christians without distinction of Class, while for its object it embraces the whole of the inspired Scriptures from the recorded first day of Heaven and Earth, e're the light was yet gathered into celestial lamps or reflected from their revolving mirrors, to the predicted Sabbath of the New Creation, when Heaven and Earth shall have become one city with neither " sun nor moon to shine in it : for the glory of God shall lighten it and the Lamb be the light thereof." My second purpose is after the same manner in a two fold sense *specific* : for as this Disqui-

sition is nominally addressed to, so was it for the greater part exclusively intended for, the perusal of THE LEARNED: and its object likewise is to urge men so qualified to apply their powers and attainments to an especial study of the Old Testament as teaching the Elements of Political Science.

Is it asked, in what sense I use these words? I answer: in the same sense as the terms are employed when we refer to Euclid for the Elements of the Science of Geometry, only with one difference arising from the diversity of the subject. With one difference only; but that one how momentous! All other sciences are confined to abstractions, unless when the term Science is used in an improper and flattering sense—Thus we may speak without boast of NATURAL HISTORY; but we have not yet attained to a SCIENCE of Nature. The Bible alone contains a Science of *Realities*: and therefore each of its Elements is at the same time a living GERM, in which the Present involves the Future, and in the Finite the Infinite exists potentially. That hidden mystery in every, the minutest, form of existence, which contemplated under the relations of time presents itself to the understanding retrospectively, as an infinite ascent of Causes,



and prospectively as an interminable progression of Effects—that which contemplated in Space is beheld intuitively as a law of action and re-action, continuous and extending beyond all bound—this same mystery freed from the phenomena of Time and Space, and seen in the depth of *real* Being, reveals itself to the pure Reason as the actual immanence of ALL in EACH. Are we struck with admiration at beholding the Cope of Heaven imaged in a Dew-drop? The least of the animalcula to which that drop would be an Ocean contains in itself an infinite problem of which God Omni-present is the only solution. The slave of custom is roused by the Rare and the Accidental alone; but the axioms of the Unthinking are to the philosopher the deepest problems as being the nearest to the mysterious ROOT and partaking at once of its darkness and its pregnancy.

O what a mine of undiscovered treasures, what a new world of Power and Truth would the Bible promise to our future meditation, if in some gracious moment one solitary text of all its inspired contents should but dawn upon us in the pure untroubled brightness of an IDEA, that most glorious birth of the God-like within us, which even as the Light,

its material symbol, reflects itself from a thousand surfaces, and flies homeward to its Parent Mind enriched with a thousand forms, itself above form and still remaining in its own simplicity and identity! O for a flash of that same Light, in which the first position of geometric science that ever loosed itself from the generalizations of a groping and insecure experience, did for the first time reveal itself to a human intellect in all its evidence and all its fruitfulness, Transparency without Vacuum, and Plenitude without Opacity! O that a single gleam of our own inward experience would make comprehensible to us the rapturous EUREKA, and the grateful Hecatomb, of the philosopher of Samos! or that Vision which from the contemplation of an arithmetical harmony rose to the eye of KEPLER, presenting the planetary world, and all their orbits in the divine order of their ranks and distances: or which, in the falling of an Apple, revealed to the ethereal intuition of our own Newton the constructive principle of the material Universe. The promises which I have ventured to hold forth concerning the hidden treasures of the Law and the Prophets will neither be condemned as paradox or as exaggeration, by the mind

that has learnt to understand the possibility, that the reduction of the sands of the Sea to number should be found a less stupendous problem by Archimedes than the simple conception of the Parmenidean ONE. What however is achievable by the human understanding without this light, may be comprised in the epithet, *κενοσπῆδοι*: and a melancholy comment on that phrase would the history of human cabinets and Legislatures for the last thirty years furnish! The excellent Barrow, the last of the disciples of Plato and Archimedes among our modern mathematicians, shall give the description and state the value: and in his words I shall conclude.

*Aliud agere*, to be impertinently busy, doing that which conduceth to no good purpose is in some respect worse than to do nothing. Of such industry we may understand that of the Preacher, “The labor of the foolish wearith every one of them.”

*In the Press,*

**A SECOND LAY SERMON,**

**ADDRESSED**

**TO THE HIGHER AND MIDDLE CLASSES OF SOCIETY,**

**ON THE**

**PRESENT DISTRESSES OF THE COUNTRY.**



# APPENDIX,

CONTAINING

COMMENTS AND ESSAYS.

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(A.)

IN this use of the word “sufficiency,” I pre-suppose on the part of the reader or hearer, a humble and docile state of mind, and above all the practice of prayer, as the necessary condition of such a state, and the best if not the only means of becoming *sincere* to our own hearts. Christianity is especially differenced from all other religions by being *grounded* on *facts* which all men alike have the means of ascertaining, the same means, with equal facility, and which no man can ascertain for another. Each person must be hereinafter querist and respondent to himself; Am I sick, and therefore need a physician?—Am I in spiritual slavery, and therefore need a ransomer?—Have I given a pledge, which must be redeemed, and which I cannot redeem by my own resources?—Am I *at one* with God, and is my will concentric with that holy power, which is at once the constitutive will and the supreme

reason of the universe?—If not, must I not be mad if I do not seek, and miserable if I do not discover and embrace, the means of *at-one-ment*? To collect, to weigh, and to appreciate historical proofs and presumptions is *not* equally within the means and opportunities of every man alike. The testimony of books of history is one of the strong and stately *pillars* of the church of Christ; but it is not the *foundation*, nor can it without loss of essential faith be mistaken or substituted for the foundation. There is a sect, which in its scornful pride of antipathy to *mysteries* (that is, to all those doctrines of the pure and intuitive *reason*, which transcend the understanding, and can never be contemplated by it, but through a false and falsifying perspective) affects to condemn all inward and preliminary experience as enthusiastic delusion or fanatical contagion. Historic evidence, on the other hand, these men treat, as the Jews of old treated the brazen serpent, which was the relic and evidence of the miracles worked by Moses in the wilderness. They turned it into an idol: and therefore Hezekiah (who clave to the Lord, and did right in the sight of the Lord, so that after him was none like him, among all the kings of Judah, nor any that were before him) not only ‘removed the high places, and brake the images, and cut down the groves;’ but likewise brake in pieces the BRAZEN SERPENT that Moses had made: *for the children of Israel did burn incense to it.*

To preclude an error so pernicious, I request that to the wilful neglect of those outward ministrations of the word which all Englishmen have the privilege of attending, the reader will add the setting at nought likewise of those inward means of grace, without which the language of the Scriptures, in the most

faithful translation and in the purest and plainest English, must nevertheless continue to be a dead language: a sun-dial by moonlight.

## (B.)

Not without great hesitation should I express a suspicion concerning the genuineness of *any*, the least important passage in the New Testament, unless I could adduce the most conclusive evidence from the earliest manuscripts and commentators, in support of its interpolation: well knowing that such permission has already opened a door to the most fearful license. It is indeed, in its consequences, no less than an assumed right of picking and chusing our religion out of the Scriptures. Most assuredly I would never hazard a suggestion of this kind in any instance in which the retention or the omission of the words could make the slightest difference with regard to fact, miracle, or precept. Still less would I start the question, where the hypothesis of their interpolation could be wrested to the discountenancing of any article of doctrine concerning which dissension existed: no, not though the doubt or disbelief of the doctrine had been confined to those, whose faith few but themselves would honor with the name of Christianity; however reluctant we might be, both from the courtesies of social life and the nobler charities of humility, to withhold from the persons themselves the title of Christians.

But as there is nothing in v. 40 of Matthew, c. xii. which would fall within this general rule, I dare permit myself to propose the query, whether there does not exist internal evidence of its being a gloss of some unlearned, though pious, christian of the first century, which had

slipped into the text? The following are my reasons. 1. It is at all events a comment on the words of our Saviour, and no part of his speech. 2. It interrupts the course and breaks down the just and application of our Lord's argument, as addressed to men who from their unwillingness to sacrifice their vain traditions, gainful hypocrisy, and pride both of heart and of demeanor, demanded a miracle for the confirmation of moral truths that must have borne witness to their own divinity in the consciences of all who had not rendered themselves conscience-proof. 3. The text strictly taken is irreconcilable with the fact as it is afterwards related, and as it is universally accepted. I at least remember no calculation of time, according to which the interspace from Friday evening to the earliest dawn of Sunday morning, could be represented as three days and *three nights*. As three *days* our Saviour, himself speaks of it (John ii. 19) and so it would be described in common language as well as according to the use of the Jews; but I can find no other part of Scripture which authorizes the phrase of *three nights*. This gloss is not found either in the repetition of the circumstance by Matthew himself (xvi. 4.) nor in Mark, (viii. 12.) nor in Luke, (xii. 54.) Mark's narration doth indeed most strikingly confirm my second reason, drawn from the purpose of our Saviour's argument: for the allusion to the prophet Jonas is omitted altogether, and the refusal therefore rests on the depravity of the applicants, as proved by the wantonness of the application itself. All signs must have been useless to such men as long as the great sign of the times, the call to repentance, remained without effect. 4. The gloss corresponds with the known fondness of the earlier Jewish converts, and indeed of the Christians in



general of the second century, to bring out in detail and into exact square every accommodation of the Old Testament, which they either found in the gospels, or made for themselves. It is too notorious into what strange fancies, (not always at safe distance from dangerous errors) the oldest uninspired writers of the christian church were seduced by this passion of transmuting without scriptural authority incidents, names and even mere sounds of the Hebrew Scriptures into evangelical types and correspondencies.

An *additional* reason may perhaps occur to those who alone would be qualified to appreciate its force: viz. to biblical scholars familiar with the opinions and arguments of sundry doctors, rabbinical as well as christian, respecting the first and second chapter of Jonah.

## (c.)

Reason and Religion differ only as a two-fold application of the same power. But if we are obliged to distinguish, we must *ideally* separate. In this sense I affirm, that Reason is the knowlege of the laws of the WHOLE considered as ONE: and as such it is contradistinguished from the Understanding, which concerns itself exclusively with the quantities, qualities, and relations of *particulars* in time and space. The UNDERSTANDING, therefore, is the science of phænomena, and their subsumption under distinct kinds and sorts, (*genus* and *species*.) Its functions supply the rules and constitute the possibility of EXPERIENCE; but remain mere logical *forms*, except as far as *materials* are given by the senses or sensations. The REASON, on the other hand, is the science of the *universal*, having the ideas

of ONENESS and ALLNESS as its two elements or primary factors. In the language of the old schools,

Unity + Omneity

=

Totality.

The Reason first manifests itself in man by the *tendency* to the comprehension of all as one. We can neither rest in an infinite that is not at the same time a whole, nor in a whole that is not infinite. Hence the natural Man is always in a state either of resistance or of captivity to the understanding and the fancy, which cannot represent totality without limit: and he either loses the ONE in the striving after the INFINITE, (i. e. Atheism with or without polytheism) or the INFINITE in the striving after the ONE, (i. e. anthropomorphic monotheism.)

The rational instinct, therefore, taken abstractedly and unbalanced, did *in itself*, ('ye shall be as gods! Gen. iii. 5.) and in its consequences, (the lusts of the flesh, the eye, and the understanding, as in verse the sixth,) form the original temptation, through which man fell: and in all ages has continued to originate the same, even from Adam, in whom we all fell, to the atheists who deified the human reason in the person of a harlot during the earlier period of the French revolution.

To this tendency, therefore, RELIGION, as the consideration of the Particular and Individual (in which respect it takes up and identifies with itself the excellence of the *Understanding*) but of the Individual, as it exists and has its being in the Universal (in which respect it is one with the pure *Reason*,)—to this tendency, I say,

RELIGION assigns the due limits, and is the echo of the 'voice of the *Lord* God walking in the garden.' Hence in all the ages and countries of civilization Religion has been the parent and fosterer of the Fine Arts, as of Poetry, Music, Painting, &c. the common essence of which consists in a similar union of the Universal and the Individual. In this union, moreover, is contained the true sense of the IDEAL. Under the old Law the altar, the curtains, the priestly vestments, and whatever else was to represent the BEAUTY OF HOLINESS, had an *ideal* character: and the Temple itself was a master-piece of Ideal Beauty.

There exists in the human being, at least in man fully developed, no mean symbol of Tri-unity, in Reason, Religion, and the Will. For each of the three, though a distinct agency, implies and demands the other two, and loses its own nature at the moment that from distinction it passes into division or separation. The perfect frame of a man is the perfect frame of a state: and in the light of this idea we must read Plato's REPUBLIC. For, if I judge rightly, this celebrated work is to 'The History of the Town of Man-soul,' what Plato was to John Bunyan.

The comprehension, impartiality, and far-sightedness of Reason, (the LEGISLATIVE of our nature) taken singly and exclusively, becomes mere visionariness in *intellect*, and indolence or hard-heartedness in *morals*. It is the science of cosmopolitism without country, of philanthropy without neighbourliness or consanguinity, in short, of all the impostures of that philosophy of the French revolution, which would sacrifice each to the shadowy idol of ALL. For Jacobinism is *monstrum hybridum*, made up in part of despotism, and in part of abstract reason misapplied to objects that belong

entirely to experience and the understanding. Its instincts and mode of action are in strict correspondence with its origin. In all places, Jacobinism betrays its mixt parentage and nature, by applying to the brute passions and physical force of the multitude (that is, to man as a mere animal,) in order to build up government and the frame of society on natural rights instead of social privileges, on the universals of abstract reason instead of positive institutions, the lights of specific experience, and the modifications of existing circumstances. RIGHT in its most proper sense is the creature of law and statute, and only in the technical language of the courts has it any substantial and independent sense. In morals, Right is a word without meaning except as the correlative of Duty.

From all this it follows, that Reason as the science of All as the Whole, must be interpenetrated by a Power, that represents the concentration of All in Each—a Power that acts by a contraction of universal truths into individual duties, as the only form in which those truths can attain life and reality. Now this is RELIGION, which is the EXECUTIVE of our nature, and on this account the name of highest dignity, and the symbol of sovereignty.

Yet this again—yet even Religion itself, if ever in its too exclusive devotion to the *specific* and *individual* it neglects to interpose the contemplation of the *universal*, changes its being into Superstition, and becoming more and more earthly and servile, as more and more estranged from the one in all, goes wandering at length with its pack of amulets, bead-rolls, periapts, fetishes, and the like pedlary, on pilgrimages to Loretto, Mecca, or the temple of Jaggernaut, arm in arm with sensuality on one side and self-torture



on the other, followed by a motly group of friars, pardoners, faquirs, gamesters, flagellants, mountebanks, and harlots.

But neither can reason or religion exist or co-exist as reason and religion, except as far as they are actuated by the WILL (the platonic *Θυμὸς*,) which is the sustaining, coercive and ministerial power, the functions of which in the individual correspond to the officers of war and police in the ideal Republic of Plato. In its state of immanence (or indwelling) in reason and religion, the WILL appears indifferently, as wisdom or as love: two names of the same power, the former more intelligential, the latter more spiritual, the former more frequent in the Old, the latter in the New Testament. But in its utmost abstraction and consequent state of reprobation, the Will becomes satanic pride and rebellious self-idolatry in the relations of the spirit to itself, and remorseless despotism relatively to others; the more hopeless as the more obdurate by its subjugation of sensual impulses, by its superiority to toil and pain and pleasure; in short, by the fearful resolve to find in itself alone the one absolute motive of action, under which all other motives from within and from without must be either subordinated or crushed.

This is the character which Milton has so philosophically as well as sublimely embodied in the Satan of his *Paradise Lost*. Alas! too often has it been embodied in *real* life! Too often has it given a dark and savage grandeur to the historic page! And wherever it has appeared, under whatever circumstances of time and country, the same ingredients have gone to its composition; and it has been identified by the same attributes. Hope in which there is no Chearfulness; Stedfastness within and immovable Resolve, with out-

ward Restlessness and whirling Activity; Violence with Guile; Temerity with Cunning; and, as the result of all, Interminableness of Object with perfect Indifference of Means; these are the qualities that have constituted the COMMANDING GENIUS! these are the Marks, that have characterized the Masters of Mischief, the Liberticides, and mighty Hunters of Mankind, from NIMROD to NAPOLEON. And from inattention to the possibility of such a character as well as from ignorance of its elements, even men of honest intentions too frequently become fascinated. Nay, whole nations have been so far duped by this want of insight and reflection as to regard with palliative admiration, instead of wonder and abhorrence, the Molocks of human nature, who are indebted, for the far larger portion of their meteoric success, to their total want of principle, and who surpass the generality of their fellow creatures in one act of courage only, that of daring to say with their whole heart, 'Evil, be thou my good!'—All *system* so far is power; and a *systematic* criminal, self-consistent and entire in wickedness, who entrenches villainy within villainy, and barricadoes crime by crime, has removed a world of obstacles by the mere decision, that he will have no obstacles, but those of force and brute matter.

I have only to add a few sentences, in completion of this note, on the CONSCIENCE and on the UNDERSTANDING. The conscience is neither reason, religion, or will, but an *experience* (*sui generis*) of the coincidence of the human will with reason and religion. It might, perhaps, be called a *spiritual sensation*; but that there lurks a contradiction in the terms, and that it is often deceptive to give a common or generic name to that, which being unique, can have no fair analogy.

Strictly speaking, therefore, the conscience is neither a sensation or a sense; but a testifying state, best described in the words of our liturgy, as THE PEACE OF GOD THAT PASSETH ALL UNDERSTANDING.

Of this latter faculty considered in and of itself the peripatetic aphorism, nihil in intellectu quod non prius in sensu, is strictly true, as well as the legal maxim, de rebus non apparentibus et non existentibus eadem est ratio. The eye is not more inappropriate to sound, than the *mere* understanding to the modes and laws of spiritual existence. In this sense I have used the term; and in this sense I assert that "the understanding or experiential faculty, unirradiated by the reason and the spirit, has no appropriate object but the material world in relation to our worldly interests. The far-sighted prudence of man, and the more narrow but at the same time far less fallible cunning of the fox, are both no other than a nobler *substitute for salt*, in order that the hog may not putrefy before its destined hour!! FRIEND, p. 80.

It must not, however be overlooked, that this insulation of the understanding is our own act and deed. The man of healthful and undivided intellect uses his understanding in this state of abstraction only as a tool or organ: even as the arithmetician uses numbers, that is, as the means not the end of knowledge. Our Shakespeare in agreement both with truth and the philosophy of his age names it "*discourse of reason*," as an instrumental faculty *belonging* to reason: and Milton opposes the discursive to the intuitive, as the lower to the higher,

"Differing but in degree, in *kind* the same!"

Of the *discursive* understanding, which forms for itself general notions and terms of classification for the purpose

of comparing and arranging phænomena, the Characteristic is Clearness without Depth. It contemplates the unity of things in their *limits* only, and is consequently a knowledge of superficies without substance. So much so indeed, that it entangles itself in contradictions in the very effort of comprehending the *idea* of substance. The completing power which unites clearness with depth, the plenitude of the sense with the comprehensibility of the understanding, is the IMAGINATION, impregnated with which the understanding itself becomes intuitive, and a living power. The REASON, (not the abstract reason, not the reason as the mere *organ* of science, or as the faculty of scientific principles and schemes a priori; but reason) as the integral *spirit* of the regenerated man, reason substantiated and vital; ‘one only, yet manifold, over-seeing all, and going through all understanding; the breath of the power of God, and a pure influence from the glory of the Almighty; which remaining in itself regenerateth all other powers, and in all ages entering into holy souls maketh them friends of God and prophets;’ (Wisdom of Solomon, c. vii.) the REASON without being either the SENSE, the UNDERSTANDING or the IMAGINATION contains all three within itself, even as the mind contains its thoughts, and is present in and through them all; or as the expression pervades the different features of an intelligent countenance. Each individual must bear witness of it to his own mind, even as he describes life and light: and with the silence of light it describes itself, and dwells in *us* only as far as we dwell in *it*. It cannot in strict language be called a faculty, much less a personal property, of any human mind! He, with whom it is present, can as little appropriate it, whether, totally or by partition, as he can claim ownership in



the breathing air or make an inclosure in the cope of heaven.

The object of the preceding discourse was to recommend the Bible, as the end and center of our reading and meditation. I can truly affirm of myself, that my studies have been profitable and availing to me only so far, as I have endeavoured to use all my other knowledge as a glass enabling me to receive more light in a wider field of vision from the word of God. If you have accompanied me thus far, thoughtful reader! Let it not weary you if I digress for a few moments to another book, likewise a revelation of God—the great book of his servant Nature. That in its obvious sense and literal interpretation it declares the being and attributes of the Almighty Father, none but the *fool in heart* has ever dared gainsay. But it has been the music of gentle and pious minds in all ages, it is the *poetry* of all human nature, to read it likewise in a figurative sense, and to find therein correspondencies and symbols of the spiritual world.

I have at this moment before me, in the flowery meadow, on which my eye is now reposing, one of its most soothing chapters, in which there is no lamenting word, no one character of guilt or anguish. For never can I look and meditate on the vegetable creation without a feeling similar to that with which we gaze at a beautiful infant that has fed itself asleep at its mother's bosom, and smiles in its strange dream of obscure yet happy sensations. The same tender and genial pleasure takes possession of me, and this pleasure is checked and drawn inward by the like aching melancholy, by the same whispered remonstrance, and made restless by a similar impulse of aspiration. It seems as if the soul said to herself: from this state hast *thou* fallen! Such shouldst thou still become, thy Self all

permeable to a holier power! thy Self at once hidden and glorified by its own transparency, as the accidental and dividuous in this quiet and harmonious object is subjected to the life and light of nature which shines in it, even as the transmitted power, love and wisdom, of God over all fills, and shines through, nature! But what the plant *is*, by an act not its own and unconsciously—that must thou *make* thyself to *become*! must by prayer and by a watchful and unresisting spirit, *join* at least with the preventive and assisting grace to *make* thyself, in that light of conscience which inflameth not, and with that knowledge which puffeth not up.

But further, and with particular reference to that undivided Reason, neither merely speculative or merely practical, but both in one, which I have in this annotation endeavoured to contra-distinguish from the Understanding, I seem to myself to behold in the quiet objects, on which I am gazing, more than an arbitrary illustration, more than a mere *simile*, the work of my own Fancy! I feel an awe, as if there were before my eyes the same Power, as that of the REASON—the same Power in a lower dignity, and therefore a symbol established in the truth of things. I feel it alike, whether I contemplate a single tree or flower, or meditate on vegetation throughout the world, as one of the great organs of the life of nature. Lo!—with the rising sun it commences its outward life and enters into open communion with all the elements, at once assimilating them to itself and to each other. At the same moment it strikes its roots and unfolds its leaves, absorbs and respire, steams forth its cooling vapour and finer fragrance, and breathes a repairing spirit, at once the food and tone of the atmosphere, into the atmosphere that feeds *it*. Lo!—at the touch of light how it returns an

air akin to light, and yet with the same pulse effectuates its own secret growth, still contracting to fix what expanding it had refined. Lo!—how upholding the ceaseless plastic motion of the parts in the profoundest rest of the whole it becomes the visible organismus of the whole *silent* or *elementary* life of nature and, therefore, in incorporating the one extreme becomes the symbol of the other; the natural symbol of that higher life of reason, in which the whole series (known to us in our present state of being) is perfected, in which, therefore, all the subordinate gradations recur, and are re-ordained “*in more abundant honor.*” We had seen each in its own cast, and we now recognize them all as co-existing in the unity of a higher form, the Crown and Completion of the Earthly, and the Mediator of a new and heavenly series. Thus finally, the vegetable creation, in the simplicity and uniformity of its *internal* structure symbolizing the unity of nature, while it represents the omniformity of her delegated functions in its *external* variety and manifoldness, becomes the record and chronicle of her ministerial acts, and inchases the vast unfolded volume of the earth with the hieroglyphics of her history.

O!—if as the plant to the orient beam, we would but open out our minds to that holier light, which ‘being compared with light is found before it, more beautiful than the sun, and above all the order of stars,’ (Wisdom of Solomon, vii. 29.) ungenial, alien, and adverse to our very nature would appear the boastful wisdom which, beginning in France, gradually tampered with the taste and literature of all the most civilized nations of christendom, seducing the understanding from its natural allegiance, and therewith from all its own lawful claims, titles, and privileges. It was placed as a ward of

honour in the courts of faith and reason ; but it chose to dwell alone, and became an harlot by the way-side. The commercial spirit, and the ascendancy of the experimental philosophy which took place at the close of the fourteenth century, though both good and beneficial in their own kinds, combined to foster its corruption. Flattered and dazzled by the real or supposed discoveries, which it had made, the more the understanding was enriched, the more did it become debased ; till science itself put on a selfish and sensual character, and *immediate utility*, in exclusive reference to the gratification of the wants and appetites of the animal, the vanities and caprices of the social, and the ambition of the political, man was imposed as the test of all intellectual powers and pursuits. *Worth* was degraded into a lazy synonyme of *value* ; and value was exclusively attached to the interest of the senses. But though the growing alienation and self-sufficiency of the understanding was perceptible at an earlier period, yet it seems to have been about the middle of the last century, under the influence of Voltaire, D'Alembert, Diderot, say generally of the so-called Encyclopædists, and alas !—of their crowned proselytes and disciples, Frederick, Joseph, and Catharine, that the Human Understanding, and this too in its narrowest form, was tempted to throw off all show of reverence to the spiritual and even to the moral powers and impulses of the soul ; and usurping the name of reason openly joined the banners of Anti-christ, at once the pander and the prostitute of sensuality, and whether in the cabinet, laboratory, the dissecting room, or the brothel, alike busy in the schemes of vice and irreligion. Well and truly might it, thus personified in our fancy, have been addressed in the words of the evangelical prophet, which I have once before quoted.



“Thou hast said, none is my overseer!—thy wisdom and thy knowlege, it hath perverted thee!—and thou hast said in thy heart, I am, and there is none besides me! (Isaiah, xlvii. 10.)

Prurient, bustling, and revolutionary, this French wisdom has never more than grazed the surfaces of knowledge. As political economy, in its zeal for the increase of food it habitually overlooked the qualities and even the sensations of those that were to feed on it. As ethical philosophy, it recognized no duties which it could not reduce into debtor and creditor accounts on the ledgers of self-love, where no coin was sterling which could not be rendered into *agréable sensations*. And even in its height of self-complacency as chemical art, greatly am I deceived if it has not from the very beginning mistaken the products of destruction, *cadavera rerum*, for the elements of composition: and most assuredly it has dearly purchased a few brilliant inventions at the loss of all communion with life and the spirit of nature. As the process, such the result! a heartless frivolity alternating with a sentimentality as heartless—an ignorant contempt of antiquity—a neglect of moral self-discipline—a deadening of the religious sense, even in the less reflecting forms of natural piety—a scornful reprobation of all consolations and secret refreshings from above—and as the *caput mortuum* of human nature evaporated, a French nature of rapacity, levity, ferocity, and presumption.

Man of understanding, canst thou command the stone to lie, canst thou bid the flower bloom, where thou hast placed it in thy classification?—Canst thou persuade the living or the inanimate to stand separate even as thou hast separated them?—And do not far rather all things spread out before thee in glad

confusion and heedless intermixture, even as a lightsome chaos on which the Spirit of God is moving?—Do not all press and swell under one attraction, and live together in promiscuous harmony, each joyous in its own kind, and in the immediate neighbourhood of Myriad others that in the system of thy understanding are distant as the Poles?—If to mint and to remember names delight thee, still arrange and classify and pore and pull to pieces, and peep into Death to look for Life, as monkies put their hands behind a looking-glass! Yet consider, in the first sabbath which thou imposest on the busy discursion of thought, that all this is at *best* little more than a technical memory: that like can only be known by like: that as Truth is the correlative of Being, so is the act of Being the great organ of Truth: that in natural no less than in moral science, *quantum sumus, scimus*.

That, which we find in ourselves, is (*gradu mutato*) the substance and the life of *all* our knowledge. Without this latent presence of the 'I am,' all modes of existence in the external world would flit before us as colored shadows, with no greater depth, root, or fixture, than the image of a rock bath in a gliding stream or the rain-bow on a fast-sailing rain-storm. The human mind is the compass, in which the laws and actuations of all outward essences are revealed as the dips and declinations. (The application of Geometry to the forces and movements of the material world is both proof and instance.) The fact therefore, that the mind of man in its own primary and constituent forms represents the laws of nature, is a mystery which of itself should suffice to make us religious: for it is a problem of which God is the only solution, God, the one before all, and of all, and through all!—'True

natural philosophy is comprized in the study of the science and language of *symbols*. The power delegated to nature is all in every part: and by a symbol I mean, not a metaphor or allegory or any other figure of speech or form of fancy, but an actual and essential part of that, the whole of which it represents. Thus our Lord speaks symbolically when he says that ‘the eye is the light of the body.’ The genuine naturalist is a dramatic poet in his own line: and such as our myriad-minded Shakespear is, compared with the Racines and Metastasios, such and by a similar process of self-transformation would the man be, compared with the Doctors of the mechanic school, who should construct his physiology on the heaven-descended, Know Thyself.

Even ‘the visions of the night’ speak to us of powers within us that are not dreamt of in their day-dream of philosophy. The dreams, which we most often remember, are produced by the nascent sensations and inward motiunculæ (the fluxions) of the waking state. Hence, too they are more capable of being remembered, because passing more gradually into our waking thoughts they are more likely to associate with our first perceptions after sleep. Accordingly, when the nervous system is approaching to the waking state, a sort of under-consciousness blends with our dreams, that in all, we imagine as seen or heard, our own self is the ventriloquist, and moves the slides in the magic-lanthorn. We dream *about* things!

But there are few persons of tender feelings and reflecting habits, who have not, more or less often in the course of their lives, experienced dreams of a very different kind, and during the profoundest sleep that is compatible with after-recollection—States, of which it would be scarcely too bold to say that we

*dream the things themselves*; so exact, minute, and vivid beyond all power of ordinary memory is the portraiture, so marvellously perfect is our brief metempsychosis into the very *being*, as it were, of the person who seems to address us. If I may be allowed to quote from myself, (FRIEND, No. 8,) ‘the dullest wight is at times a Shakespear in his dreams.’ Not only may we expect, that men of strong religious feelings, but little religious knowledge, will occasionally be tempted to regard such occurrences as supernatural visitations; but it ought not to surprize us, if such dreams should sometimes be confirmed by the event, as though they had actually possessed a character of divination. For who shall decide, how far a perfect reminiscence of past experiences, (of many perhaps that had escaped our reflex consciousness at the time)—who shall determine, to what extent this reproductive imagination, unsophisticated by the will, and undistracted by intrusions from the senses, may or may not be concentered and sublimed into foresight and presentiment?—There would be nothing herein either to foster superstition on the one hand, or to justify contemptuous disbelief on the other. Incredulity is but Credulity seen from behind, bowing and nodding assent to the Habitual and the Fashionable.

To the touch (or feeling) belongs the proximate; to the eye, the distant. Now little as I might be disposed to believe, I should be still less inclined to ridicule, the conjecture that in the recesses of our nature, and undeveloped, there might exist an *inner* sense, (and therefore appertaining wholly to Time,)—a sense hitherto ‘without a name,’ which as an higher Third combined and potentially included both the former. Thus gravitation combines and includes the powers of attraction



and repulsion, which are the constituents of *matter*, as distinguished from *body*. And thus, not as a compound, but as a higher Third, it realizes matter (of itself *ens fluxionale et præfluum*) and constitutes it body. Now suppose, that this nameless inner sense stood to the relations of Time as the power of gravitation to those of Space? A priori, a presence to the Future is not more mysterious or transcendent, than a presence to the Distant: than a power equally immediate to the most remote objects, as it is to the central mass of its own body, toward which it seems, as it were, enchanting them: for instance, the gravity in the sun and moon to the spring tides of our ocean. The true reply to such an hypothesis would be, that as there is nothing to be said against its *possibility*, there is, likewise, nothing to be urged for its *reality*; and that the facts may be rationally explained without it.

It has been asked why knowing myself to be the object of personal slander, (slander as unprovoked as it is groundless, unless acts of kindness are provocation) I furnish this material for it, by pleading in palliation of so chimerical a fancy. With that half-playful sadness, which at once sighs and smiles, I answered: why not for that very reason?—Viz. in order that my calumniator might have, if not a material, yet some basis for the poison-gas of his invention to combine with?—But no,—pure falsehood is often for the time the most effective; for how can a man confute what he can only contradict?—Our opinions and principles cannot prove an *alibi*. Think only what your feelings would be if you heard a wretch deliberately perjure himself in support of an infamous accusation, so remote from all fact, so smooth and homogenous in its untruth, such a *round robin* of mere lies,

that you knew not which to begin with?—What could you do, but look round with horror and astonishment, pleading silently to human nature itself,—and perhaps (as hath really been the case with me) forget both the slanderer and his slander in the anguish inflicted by the passiveness of your many professed friends, whose characters you had ever been as eager to clear from the least stain of reproach as if a coal of fire had been on your own skin?—But enough of this which would not have occurred to me at all, at this time, had it not been thus suggested.

The feeling, that in point of fact chiefly influenced me in the preceding half apology for the supposition of a divining power in the human mind, arose out of the conviction, that an age, or nation, may become free from certain prejudices, beliefs, and superstitious practices in *two* ways. It may have really risen above them; or it may have fallen below them, and become too bad for their continuance. “The rustic would have little reason to thank the philosopher, who should give him true conceptions of ghosts, omens, dreams, and presentiments at the price of abandoning his faith in Providence and in the continued existence of his fellow-creatures after their death. The teeth of the old serpent sowed by the Cadmuses of French literature under Lewis xv. produced a plenteous crop of such philosophers and truth-trumpeters in the reign of his ill-fated successor. They taught many *facts*; historical, political, physiological, and ecclesiastical, diffusing their notions so widely that the very ladies and hair-dressers of Paris became fluent encyclopædists; and the sole price, which their scholars paid for these treasures of new light, was to believe christianity an imposture, the Scriptures a forgery, the

worship of God superstition, hell a fable, heaven a dream, our life without Providence, and our death without hope. What can be conceived more natural than the result: that self-acknowledged beasts should first act, and next suffer themselves to be treated as beasts?" (FRIEND, p. 41.)

Thank heaven!—notwithstanding the attempts of Mr. Thomas Payne and his compeers, it is not so bad with us. Open infidelity has ceased to be a means even of gratifying vanity: for the leaders of the gang themselves turned apostates to Satan, as soon as the number of their Proselytes became so large, that Atheism ceased to give distinction. Nay, it became a mark of original thinking to defend the Belief and the Ten Commandments: so the *strong* minds veered round, and religion came again into fashion. But still I exceedingly doubt, whether the superannuation of sundry superstitious fancies be the result of any real diffusion of sound thinking in the nation at large. For instance, there is now no call for a Picus Mirandula to write seven books against Astrology. It might seem, indeed, that a single fact like that of the loss of Kemperfelt and his crew, or the explosion of the L'Orient, would prove to the common sense of the most ignorant, that even if Astrology could be true, the Astrologers must be false: for if such a science were possible it could be a science only for gods. Yet Erasmus, the prince of sound common sense, is known to have disapproved of his friend's hardihood, and did not himself venture beyond scepticism: and the immortal Newton, to whom more than to any other human being Europe owes the purification of its general notions concerning the heavenly bodies, studied Astrology with much earnestness and did not reject it till he had demonstrated the falsehood of all its pretended grounds and principles. The

exit of two or three superstitions is no more a proof of the entry of good sense, than the strangling of a Despot at Algiers or Constantinople is a symptom of freedom. If therefore, not the mere disbelief, but the *grounds* of such disbelief, must decide the question of our superior illumination, I confess that I could, not from my own observations on the books and conversation of the age vote for the affirmative without much hesitation. As many errors are despised by men from ignorance as from knowledge. Whether that be not the case with regard to *divination*, is a query that rises in my mind (notwithstanding my fullest conviction of the non-existence of such a power) as often as I read the names of the great statesmen and philosophers, which Cicero enumerates in the introductory paragraphs of his work de Divinatione.—Socrates, omnesque Socratici, plurimisque locis gravis Auctor Democritus, Cratippusque, familiaris noster, quem ego parem summis Peripateticis judico, &c. &c.—præsenſionem rerum futurarum comprobârunt. Of all the theistic philosophers, Xenophanes was the only one who wholly rejected it. ‘A Stoicis degenerat Panætius, nec tamen ausus est negare, vim esse divinandi, sed dubitare se dixit.’ Nor was this a mere outward assent to the opinions of the state. Many of them subjected the question to the most exquisite arguments, and supported the affirmative not merely by experience, but (especially the Stoics, who of all sects most cultivated psychology) by a minute analysis of human nature and its faculties: while on the mind of Cicero himself (as on that of Plato with regard to a state of retribution after death) the universality of the faith in all times and countries appears to have made the deepest impression. ‘Gentem quidem nullam video, neque tam humanam atque doctram, neque tam



immanem tamque barbaram, quæ non significari futura, et a quibusdam intelligi prædicique posse censeat.'

I fear, that the decrease in our feelings of reverence towards mankind at large, and our increasing aversion to every opinion not grounded in some appeal to the senses, have a larger share in this our emancipation from the prejudices of Socrates and Cicero, than reflection, insight, or a fair collation of the facts and arguments. For myself, I would far rather see the English people at large believe somewhat too much than merely just enough, if the latter is to be produced, or must be accompanied, by a contempt or neglect of the faith and intellect of their forefathers. For not to say what yet is most certain, that *a people* cannot believe *just enough*, and that there are errors which no wise man will treat with rudeness, while there is a probability that they may be the refraction of some great truth as yet below the horizon; it remains most worthy of our serious consideration, whether a fancied superiority to their ancestors' intellects must not be speedily followed in the popular mind by disrespect for their ancestors' institutions. Assuredly it is not easy to place any confidence in a form of church or state, of whose founders we have been taught to believe, that their philosophy was jargon, and their feelings and notions rank superstition. Yet are we never to grow wiser?—Are we to be credulous by birth-right, and take ghosts, omens, visions, and witchcraft, as an heir-loom?—God forbid!—A distinction must be made, and such a one as shall be equally availing and profitable to men of all ranks. Is this practicable?—Yes!—it exists. It is found in the study of the Old and New Testament, if only it be combined with a spiritual partaking of the Redeemer's

Blood, of which, mysterious as the symbol may be, the sacramental Wine is no mere or arbitrary, memento. This is the only certain, and this is the universal preventive of all debasing superstitions; this is the true HÆMONY, (*αἷμα*, blood: *οἶνος*, wine) which our Milton has beautifully allegorized in a passage strangely overlooked by all his commentators. Bear in mind, Reader! the character of a militant christian, and the results (in this life and in the next) of the Redemption by the Blood of Christ; and so peruse the passage!

Amongst the rest a small unsightly root,  
 But of divine effect, he culled me out:  
 The leaf was darkish, and had prickles on it,  
 But in another country, as he said,  
 Bore a bright golden flower, but not in this soil!  
 Unknown and like esteem'd, and the dull swain  
 Treads on it daily with his clouted shoon;  
 And yet more med'cinal is it than that moly  
 That Hermes once to wise Ulysses gave.  
 He called it HÆMONY and gave it me,  
 And bad me keep it as of sovr'an use  
 'Gainst all enchantments, mildew, blast, or damp,  
 Or ghastly furies' apparition.                      MILTON'S COMUS.

These lines might be employed as an amulet against delusions: for the man, who is indeed a Christian, will as *little* think of informing himself concerning the future by dreams or presentiments, as of looking for a distant object at broad noon-day with a lighted taper in his hand.

But whatever of good and intellectual Nature worketh *in* us, it is our appointed task to render gradually our own work. For all things that surround us, and all things that happen unto us, have (each doubtless its own providential purpose, but) all one common final

cause: namely, the increase of Consciousness, in such wise, that whatever part of the terra incognita of our nature the increased consciousness discovers, our will may conquer and bring into subjection to itself under the sovereignty of reason.

The leading differences between mechanic and vital philosophy may all be drawn from one point: namely, that the former demanding for every mode and act of existence real or possible *visibility*, knows only of distance and nearness, composition (or rather juxtaposition) and decomposition, in short the relations of unproductive particles to each other; so that in every instance the result is the exact sum of the component quantities, as in arithmetical addition. This is the philosophy of death, and only of a dead nature can it hold good. In life, much more in spirit, and in a living and spiritual philosophy, the two component counter-powers actually interpenetrate each other, and generate a higher third, including both the former, *ita tamen ut sit alia et major*.

To apply this to the subject of this present Essay. The elements (the factors, as it were) of Religion are Reason and Understanding. If the composition stopped in itself, an understanding thus rationalized would lead to the admission of the *general* doctrines of natural religion, the belief of a God, and of immortality; and probably to an acquiescence in the history and ethics of the Gospel. But still it would be a speculative faith, and in the nature of a THEORY; as if the main object of religion were to solve difficulties for the satisfaction of the intellect. Now this state of mind, which alas is the state of too many among our self-entitled *rational* religionists, is a mere balance or compromise of the two powers, not that living and generative interpenetration of both which would give being to *essential*

Religion—to the RELIGION, at the birth of which ‘ we receive the spirit of adoption, whereby we cry Abba, Father; the Spirit itself bearing witness with our spirit, that we are the children of God.’ (Rom. viii. 15, 16.) In RELIGION there is no abstractions. To the unity and infinity of the Divine Nature, of which it is the partaker, it adds the fullness, and to the fullness the grace and the creative overflowing. That which intuitively it at once beholds and adores, praying always, and rejoicing always—*that* doth it tend to become. In all things and in each thing—for the Almighty Goodness doth not create generalities or abide in abstractions—in each, the meanest, object it bears witness to a mystery of infinite solution. Thus ‘ beholding as in a glass the glory of the Lord, it is changed into the same image from glory to glory.’ (2 Cor. iii. 18.) For as it is born and not made, so must it *grow*. As it is the image or symbol of its great object, by the organ of this similitude, as by an eye, it seeth that same image throughout the creation; and from the same cause sympathizeth with all creation in its groans to be redeemed. ‘ For we know that the whole creation groaneth and travaileth in earnest expectation’ (Romans viii. 20—23) of a renewal of its forfeited power, the power, namely, of retiring into that image, which is its substantial form and true life, from the vanity of Self, which then only *is* when *for itself* it hath ceased to be. Even so doth Religion finitely express the *unity* of the infinite Spirit by being a total act of the soul. And even so doth it represent his *fullness* by its depth, by its substantiality, and by an all-pervading vital warmth which—relaxing the rigid consolidating the dissolute, and giving cohesion to that which is about to sink down and fall abroad, as into the dust and *crumble* of the Grave—is a life within life, evermore organizing the soul anew.



Nor doth it express the *fullness* only of the Spirit. It likewise represents his *Overflowing* by its communicativeness, budding and blossoming forth in all earnestness of persuasion, and in all words of sound doctrine: while, like the Citron in a genial soil and climate, it bears a golden fruitage of good-works at the same time, the example waxing in contact with the exhortation, as the ripe orange beside the opening orange-flower. Yea, even his Creativeness doth it shadow out by its own powers of impregnation and production, ('being such a one as Paul the aged, and also a prisoner for Jesus Christ, who begat to a lively hope his son Onesimus in his bonds') regenerating in and through the Spirit the slaves of corruption, and fugitives from a far greater master than Philemon. The love of God, and therefore God himself who is Love, RELIGION strives to express *by* Love, and measures its growth by the increase and activity of its Love. For Christian Love is the last and divinest birth, the harmony, unity, and god-like transfiguration of all the vital, intellectual, moral, and spiritual powers. Now it manifests itself as the sparkling and ebullient spring of well-doing in gifts and in labors; and now as a silent fountain of patience and long-suffering, the fullness of which no hatred or persecution can exhaust or diminish; a more than conqueror in the persuasion, 'that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate it from the Love of God which is in Christ Jesus the Lord.' (Rom. viii. 38, 39.)

From God's Love through his Son, crucified for us from the beginning of the world, Religion begins: and in Love towards God and the creatures of God it hath

its end and completion. O how heaven-like it is to sit among brethren at the feet of a minister who speaks under the influence of Love and is heard under the same influence! For all abiding and spiritual knowledge, infused into a grateful and affectionate fellow-christian, is as the child of the mind that infuses it. The delight which he gives he receives; and in that bright and liberal hour the gladdened preacher can scarce gather the ripe produce of to-day without discovering and looking forward to the green fruits and embryos, the heritage and reversionary wealth of the days to come; till he bursts forth in prayer and thanksgiving—The harvest truly is plenteous, but the labourers few. O gracious Lord of the harvest, send forth labourers into thy harvest! There is no difference between the Jew and the Greek. Thou, Lord over all, art rich to all that call upon thee. But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? And O! how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth glad tidings of good things, that publisheth salvation; that saith unto the captive soul, Thy God reigneth! God manifested in the flesh hath redeemed thee! O Lord of the harvest, send forth labourers into thy harvest!!

Join with me, Reader! in the fervent prayer, that we may seek within us, what we can never find elsewhere, that we may find within us what no words can put there, that one only true religion, which elevateth Knowing into Being, which is at once the Science of Being, the Being and the Life of all genuine Science.

## (D.)

In all ages of the Christian church, and in the later period of the Jewish (that is, as soon as from their acquaintance first with the Oriental and afterwards with the Greek philosophy the precursory and preparative influences of the Gospel began to work) there have existed individuals (Laodiceans in spirit, Minims in faith, and nominalists in philosophy) who mistake outlines for substance, and distinct images for clear conceptions; with whom therefore not to be a *thing* is the same as *not to be at all*. The contempt, in which such persons hold the works and doctrines of all theologians before Grotius, and of all philosophers before Locke and Hartley (at least before Bacon and Hobbes) is not accidental, nor yet altogether owing to that epidemic of a proud ignorance occasioned by a diffused sciolism, which gave a sickly and hectic shewiness to the latter half of the last century. It is a real instinct of self-defence acting offensively by anticipation. For the authority of all the greatest names of antiquity is full and decisive against them; and man, by the very nature of his birth and growth, is so much the creature of authority, that there was no way of effectually resisting it, but by undermining the reverence for the past in toto. Thus, the Jewish Prophets *have*, forsooth, a certain degree of *antiquarian* value, as being the only specimens extant of the oracles of a barbarous tribe; the *Evangelists* are to be interpreted with a due *allowance* for their superstitious prejudices concerning evil spirits, and St. Paul never suffers them to forget that he had been brought up at the feet of a *Jewish* Rabbi! The Greeks indeed were a *fine* people in works of taste; but as to their philosophers! the writings of Plato are smoke and flash from the witch's

cauldron of a disturbed imagination!—Aristotle's works a quickset hedge of fruitless and thorny distinctions! and all the Philosophers before Plato and Aristotle fablers and allegorizers!

But these men have had their day: and there are signs of the times clearly announcing that that day is verging to its close. Even now there are not a few, on whose convictions it will not be uninfluenceive to know, that the power, by which men are led to the truth of things, instead of the appearances, was deemed and entitled the living and substantial Word of God by the soundest of the Hebrew Doctors; that the eldest and most profound of the Greek philosophers demanded assent to their doctrine, mainly as σοφία θεοπαράδοτος, i. e. a traditionary wisdom that had its origin in inspiration; that these men referred the same power to the πῦρ ἀείζων ὑπο διοικοῦντος ΛΟΓΟΥ; and that they were scarcely less express than their scholar Philo Judæus, in their affirmations of the Logos, as no mere attribute or quality, no mode of abstraction, no personification, but literally and mysteriously Deus alter et idem.

When education has disciplined the minds of our gentry for austerer study; when educated men will be ashamed to look abroad for truths that can be only found within; within themselves they will discover, *intuitively* will they discover, the distinctions between “the light that lighteth every man that cometh into the world” and the understanding, which forms the *peculium* of each man, as different in extent and value from another man's understanding, as his estate may be from his neighbour's estate. The words of St. John, from the 7th to the 12th verse of his first chapter, are in their whole extent interpretable of the Understanding, which derives its rank and mode of being in



the human race (that is, as far as it may be contrasted with the instinct of the dog or elephant, in all, which constitutes it *human* understanding) from the universal Light. This Light therefore comes as to its own. Being rejected, it leaves the understanding to a world of dreams and darkness: for in it alone is life and the LIFE IS THE LIGHT OF MEN. What then but *apparitions* can remain to a Philosophy, which strikes death through all things visible and invisible; satisfies itself then only when it can explain those abstractions of the outward senses, which by an unconscious irony it names indifferently facts and phænomena, *mechanically*—that is, by the laws of Death; and brands with the name of Mysticism every solution grounded in Life, or the powers and intuitions of Life?

On the other hand, if the light be received by faith, to such understandings it delegates the privilege to become Sons of God (*ἐξουσίαν*), expanding while it elevates, even as the beams of the sun incorporate with the mist, and make its natural darkness and earthly nature the bearer and interpreter of their own glory.  
 Ἐὰν μὴ πισεύσητε, οὐ μὴ συνήτε.

The very same truth is found in a fragment of the Ephesian Heraclitus, preserved by Stobæus, and in somewhat different words by Diogenes Laertius. *Ξὺν νόῳ λέγοντας ἰσχυρίζεσθαι χρὴ τῷ ξυνῷ πάντων· τρέφονται γὰρ πάντες οἱ ἀνθρώπινοι νόοι ὑπὸ ἐνὸς τοῦ θεοῦ (Λόγου) κρατεῖ γὰρ τοσοῦτον ὁ κόσμος ἐθέλει, καὶ ἐξαρκεῖ πᾶσι καὶ περιγίνεται.* TRANSLATION:—To discourse rationally (=if we would render the discursive understanding “*discourse of reason*”) it behoves us to derive strength from that which is common to all men: (=the light that lighteth every man.) For all human understandings are nourished by the one Divine Word, whose

power is commensurate with his will, and is sufficient for all and overfloweth (= shineth in darkness, and is not contained therein, or comprehended by the darkness.)

This was Héraclitus, whose book is nearly six hundred years older than the Gospel of St. John, and who was proverbially entitled the Dark (ὁ σκοτεινός.) But it was a darkness which Socrates would not condemn, and which would probably appear to enlightened Christians the darkness of prophecy, had the work, which he hid in the temple, been preserved to us. But obscurity is a word of many meanings. It may be in the subject; it may be in the author; or it may be in the reader;—and this again may originate in the state of the reader's heart; or in that of his capacity; or in his temper; or in his accidental associations. Two kinds are especially pointed out by the divine Plato in his Sophistes. The *Beauty* of the Original is beyond my reach. On my anxiety to give the fulness of the Thought, I must ground my excuse for *construing* rather than translating. The fidelity of the Version may well atone for its harshness in a passage that deserves a meditation beyond the ministry of words, even the words of Plato himself, though in them, or no where, are to be heard the sweet sounds, that issued from the Head of Memnon at the Touch of Light.—“One thing is the *Hardness-to-be-understood* of the Sophist, another that of the Philosopher. The former retreating into the obscurity of *that which hath not true Being*, (τὸν μὴ ὄντος) and by long intercourse accustomed to the same, is hard to be known on account of the duskiness of the place. But the philosopher by contemplation of pure reason evermore approximating to the idea of true Being (τοῦ ὄντος) is by no means easy to be seen on account of the splendor of that region. For

the intellectual eyes of the Many flit, and are incapable of looking fixedly toward the God-like."

There are, I am aware, persons who willingly admit, that not in articles of Faith alone, but in the heights of Geometry, and even in the necessary first principles of Natural Philosophy, there exist truths of apodictic force in *Reason*, which the mere Understanding strives in vain to comprehend. Take, as an instance, the ascending series of Infinites in every Finite, a position which involves a contradiction for the Understanding, yet follows demonstrably from the very definition of Body, as that which fills a space. For wherever there is a space filled, there must be an extension to be divided. When therefore Maxims generalized from *Appearances* (Phænomena) are applied to Substances; when Rules, abstracted or deduced from the Forms in Time and Space, are used as measures of Spiritual Being, yea even of the Divine Nature which cannot be compared or classed; ("For my thoughts are not your thoughts, nor are my ways your ways, saith the Lord." Isaiah lv. 8.) such Professors cannot but protest against the whole Process, as grounded on a gross Metathesis εἰς ἄλλο γένος. Yet still they are disposed to tolerate it as a sort of sanative counter-excitement, that holds in check the more dangerous disease of Methodism. But I more than doubt of both the positions. I do not think Methodism, Calvinistic or Wesleian, the more dangerous disease; and even if it were, I should deny that it is at all likely to be counteracted by the *rational* Christianity of our modern Alogi (λόγος πιεῖως αλογος!) who, mistaking Unity for Sameness, have been pleased by a misnomer not less contradictory to their own tenets than intolerant to those of Christians in general, to entitle themselves

UNITARIANS. The two contagions attack each a wholly different class of minds and tempers, and each tends to produce and justify the other, according as the predisposition of the patient may chance to be. If Fanaticism be as a fire in the flooring of the church, the Idolism of the unspiritualized Understanding is the dry rot in its beams and timbers. Ὑβριν χορὴ σβεννύειν μᾶλλον ἢ πυρκαϊήν: says Heraclitus. It is not the *sect* of Unitarian Dissenters, but the *spirit* of Unitarianism in the members of the Established Church that alarms me. To what open revilings, and to what whispered slanders, I subject my name, by this public avowal, I well know: ἀπίστους γὰρ τινὰς εἶναι ἐπισύφων Ἡράκλειτος φησιν, ἀκοῦσαι οὐκ ἐπισταμένους οὐδ' ἐιπεῖν· ἄλλα καὶ, κύνες ὤς, βαύζουσιν ὃν ἂν μὴ γινώσκωσι.

## (E.)

The term, *Idea*, is an instance in point; and I hazard this assertion, together with the preceding sentences, in the full consciousness, that they must be unintelligible to those who have yet to learn, that an *Idea* is equi-distant in its signification from Sensation, Image, Fact, and Notion: that it is the antithesis not the synonyme of εἰδωλον. The magnificent son of Cosmo was wont to discourse with Ficino, Politian, and the princely Mirandula on the *Ideas* of Will, God, and Immortality. The accomplished author of the *Arcadia*, the star of serenest brilliance in the glorious constellation of Elizabeth's court, our England's Sir Philip Sydney! He the paramount gentleman of Europe, the poet, warrior, and statesman, held high converse with Spencer on the *Idea* of Supersensual beauty; on all "earthly fair and amiable," as the *Symbol* of that *Idea*; and on Music and Poesy as its living *Educts*! With the same



genial reverence did the younger Algernon commune with Harrington and Milton on the *Idea* of a perfect state; and in what sense it is true, that the men (i. e. the aggregate of the inhabitants of a country at any one time) are made for the state, not the state for the men. But these lights shine no longer, or for a few. Exeunt: and enter in their stead Holofernes and Costard! masked as Metaphysics and Common-sense. And these too have *their* Ideas! The former has an *Idea*, that Hume, Hartley, and Condillac have exploded all *Ideas*, but those of sensation; he has an *Idea* that he was particularly pleased with the fine *idea* of the last-named Philosopher, that there is no absurdity in asking, *What color Virtue is of?* inasmuch as the proper philosophic answer would be black, blue, or bottle-green, according as the coat, waistcoat and small-clothes might chance to be of the person, the series of whose motions had excited the sensations, which formed our *idea* of virtue. The latter has no idea of a better-flavored haunch of venison than he dined off at the Albion, he admits that the French have an excellent *Idea* of cooking in general, but holds that their best cooks have no more *Idea* of dressing a turtle than the gourmands themselves, at Paris, have of the true *taste* and *color* of the fat!

It is not impossible that a portion of the high value attached of late years to the Dates and Margins of our old Folios and Quartos, may be transferred to their Contents. Even now there exists a shrewd suspicion in the minds of reading men, that not only Plato and Aristotle, but even Scotus Erigena, and the schoolmen from Peter Lombard to Duns Scotus, are not such mere blockheads, as they pass for with those who have never perused a line of their writings. What the

results may be, should this ripen into conviction, I can but guess. But all History seems to favor the persuasion, I entertain, that in every age the speculative Philosophy in general acceptance, the metaphysical opinions that happen to be predominant, will influence the *Theology* of that age. Whatever is proposed for the Belief, as true, must have been previously admitted by Reason as possible, as involving no contradiction to the universal forms (or laws) of Thought, no incompatibility in the terms of the proposition ; and the determination on this head belongs exclusively to the science of Metaphysics. In each article of Faith embraced on conviction, the mind determines, first *intuitively* on its logical possibility ; secondly, *discursively*, on its analogy to doctrines already believed, as well as on its correspondencies to the wants and faculties of our nature ; and thirdly, *historically*, on the direct and indirect evidences. But the probability of an event is a part of its historic evidence, and constitutes its presumptive proof, or the evidence *a priori*. Now as the evidence *a posteriori*, requisite in order to a satisfactory proof of the actual occurrence of any Fact stands, in an inverse ratio to the strength or weakness of the evidence *a priori* (that is, a fact probable in itself may be believed on slight testimony) it is manifest that of the three Factors, by which the mind is determined to the admission or rejection of the point in question, the last must be greatly influenced by the second, and that both depend on the first, not indeed as their cause or preconstituent, but as their indispensable condition ; so that the very inquiry concerning them is preposterous (= σόφισμα τοῦ Ὑστερον Πρότερον) as long as the first remains undetermined. Again: the history of human opinions (ecclesiastical and philosophical history)

confirms by manifold instances, what attentive consideration of the position itself might have authorized us to presume, namely, that on all such subjects as are out of the sphere of the senses, and therefore incapable of a direct proof from outward experience, the question whether any given position is logically impossible (incompatible with Reason) or only incomprehensible (i. e. not reducible to the forms of Sense, namely, Time and Space, or those of the Understanding, namely Quantity, Quality, and Relation—) in other words, the question, whether an assertion be in itself inconceivable, or only by us unimaginable, will be decided by each individual according to the positions assumed as first principles in the metaphysical system which he had previously adopted. Thus the existence of a Supreme Reason, the Creator of the material Universe, involved a contradiction for a disciple of Epicurus, who had convinced himself that causative thought was tantamount to something out of nothing or substance out of shadow, and incompatible with the axiom *Nihil ex nihilo*: While on the contrary, to a Platonist the position is necessarily pre-supposed in every other truth, as that without which every fact of experience would involve a contradiction in Reason. Now it is not denied that the Framers of our Church Liturgy, Homilies and Articles, entertained metaphysical opinions irreconcilable in their first principles with the system of speculative philosophy which has been taught in this country, and only not universally received, since the asserted and generally believed defeat of the Bishop of Worcester (the excellent Stillingfleet) in his famous controversy with Mr. Locke. Assuredly therefore it is well worth the consideration of our Established Clergy whether it is at all pro-

bable in itself, or congruous with experience, that the disputed Articles of our Church *de revelatis et credendis* should be adopted with singleness of heart, and in the light of knowledge, when the grounds and *first philosophy*, on which the Framers themselves rested the antecedent credibility (may we not add even the *revelability*?) of the Articles in question, have been exchanged for principles the most dissimilar, if not contrary? It may be said and truly, that the Scriptures, and not metaphysical systems, are our best and ultimate authority. And doubtless, on Revelation must we rely for the *truth* of the Doctrines. Yet what is held incapable of being conceived as possible, will be deemed incapable of having been revealed as real: and that philosophy has hitherto had a negative voice, as to the *interpretation* of the Scriptures in high and doctrinal points, is proved by the course of argument adopted in the controversial volumes of all the orthodox Divines from Origen to Bishop Bull, as well as by the very different sense attached to the same texts by the disciples of the modern *Metaphysique*, wherever they have been at liberty to form their own creeds according to their own expositions.

I repeat the question then: is it likely, that the faith of our ancestors will be retained when their philosophy is rejected? rejected *a priori*, as baseless notions not worth inquiring into, as obsolete errors which it would be "*slaying the slain*" to confute? Should the answer be in the negative, it would be no strained inference that the Clergy at least, as the Conservators of the national Faith, and the accredited Representatives of Learning in general amongst us, might with great advantage to their own peace of mind qualify themselves to judge for themselves concerning the comparative



worth and solidity of the two schemes. Let them make the experiment, whether a patient re-hearing of their predecessors' cause, with enough of predeliction for the men to counterpoise the prejudices against their system, might not induce them to move for a new trial—a result of no mean importance in my opinion, were it on this account alone, that it would recall certain ex-dignitaries in the *Book-republic* from their long exile on the shelves of our public libraries to their old familiar station on the reading desks of our theological students. However strong the presumption were in favor of principles authorized by names that must needs be so dear and venerable to a Minister of the Church of England, as those of HOOKER, WHITAKER, FIELD, DONNE, SELDEN, STILLINGFLEET, (masculine intellects, formed under the robust discipline of an age memorable for keenness of research, and iron industry!) yet no undue preponderance from any previous weight in this scale will be apprehended by minds capable of estimating the counter-weights, which it must first bring to a balance in the scale opposite! The obstinacy of opinions that have always been taken for granted! opinions unassailable even by the *remembrance* of a doubt! the silent accrescence of belief from the unwatched depositions of a general, never-contradicted, hearsay the concurring suffrage of modern books, all pre-supposing or re-asserting the same principles with the same confidence, and with the same contempt for all prior systems!—and among these, Works of highest authority, appealed to in our Legislatures, and lectured on at our Universities; the very books, perhaps, that called forth our own first efforts in thinking! the solutions and confutations in which must therefore have appeared tenfold more satisfactory from their having given us our first information of the difficulties to be

solved, of the opinions to be confuted!—Verily, a Clergyman's partiality towards the tenets of his forefathers must be intense beyond all precedent, if it can more than sustain itself against antagonists so strong in themselves, and with such mighty adjuncts!

Nor in this enumeration dare I (though fully aware of the obloquy to which I am exposing myself) omit the noticeable fact, that we have attached a portion even of our national glory (not only to the system itself, that system of disguised and decorous *epicureanism*, which has been the only orthodox philosophy of the last hundred years; but also, and more emphatically) to the name of the assumed father of the system, who raised it to its present “pride of place,” and almost universal acceptance throughout Europe. And how was this effected? *Extrinsically*, by all the causes, consequences, and accompaniments of the Revolution in 1688: by all the opinions, interests, and passions, which *counteracted* by the sturdy prejudices of the malcontents with the Revolution; *qualified* by the compromising character of its chief conductors; not more propelled by the spirit of enterprize and hazard in our commercial towns, than held in check by the characteristic *VIS INERTIÆ* of the peasantry and landholders; both parties cooled and lessoned by the equal failure of the destruction, and of the restoration, of monarchy; it was effected extrinsically, I say, by the same influences, which, (*not* in and of themselves, but *with* all these and sundry other modifications) combined under an especial controul of Providence to perfect and secure the majestic Temple of the British Constitution!—But the very same which in France, *without* this providential counterpoise, overthrew the motly fabric of feudal oppression to build up

in its stead the madhouse of jacobinism ! *Intrinsically*, and as far as the philosophic scheme itself is alone concerned, it was effected by the mixed policy and bon hommie, with which the author contrived to retain in his celebrated work whatever the system possesses of soothing for the indolence, and of flattering for the vanity, of men's average *understandings* : while he kept out of sight all its darker features, that outraged the instinctive faith and moral feelings of mankind, ingeniously threading-on the dried and shrivelled, yet still wholesome and nutritious fruits, plucked from the rich grafts of ancient wisdom, to the barren and worse than barren fig tree of the mechanic philosophy. Thus, the *sensible* Christians " the angels of the church of Laodicea " with the numerous and mighty Sect of their admirers, delighted with the discovery that they could purchase the decencies and the *creditableness* of religion at so small an expenditure of faith, extolled the work for its pious *conclusions* : while the Infidels, wiser in their generation than the children (at least than these *nominal* children) of light, eulogized it with no less zeal for the sake of its principles and assumptions, and with the foresight of those obvious and only *legitimate* conclusions, that might and would be deduced from them. Great at all times and almost incalculable are the influences of party spirit in exaggerating contemporary reputation ; but never perhaps " from the first syllable of recorded time " were they exerted under such a concurrence and conjunction of fortunate accidents, of helping and furthering events and circumstances, as in the instance of MR. LOCKE.

I am most fully persuaded, that the principles both of taste, morals, and religion taught in our most popular compendia of moral and political philosophy,

natural theology, evidences of Christianity, &c. are false, injurious, and debasing. But I am likewise not less deeply convinced, that all the well-meant attacks on the writings of modern infidels and heretics, in support either of the miracles or of the mysteries of the Christian religion, can be of no permanent utility, while the authors themselves join in the vulgar appeal to common sense as the one infallible judge in matters, which become subjects of philosophy only, because they involve a contradiction between this common sense and our *moral* instincts, and require therefore an arbiter, which containing both (*eminenter*) must be higher than either. We but mow down the rank misgrowth instead of cleansing the soil, as long as we ourselves protect and manure, as the pride of our garden, a tree of false knowledge, which looks fair and shewy and variegated with fruits not its own, that hang from the branches which have at various times been ingrafted on its stem; but from the roots of which under ground the runners are sent off, that shoot up at a distance and bring forth the true and natural crop.—I will speak plainly, though in so doing I must bid defiance to all the flatterers of the folly and foolish self-opinion of the half-instructed many. The articles of our Church, and the true principles of government and social order, will never be effectually and consistently maintained against their antagonists till the champions have themselves ceased to worship the same Baal with their enemies, till they have cast out the common Idol from the recesses of their own convictions, and with it the whole service and ceremonial of IDOLISM. While all parties agree in their abjuration of Plato and Aristotle, and in their contemptuous neglect of the schoolmen and the scholastic logic, without



which the excellent Selden (that genuine *English Mind*, whose erudition, broad, deep, and manifold as it was, is yet less remarkable than his robust healthful common-sense) affirms it (see his *Table Talk*) impossible for a Divine thoroughly to comprehend or reputably to defend the whole undiminished and unadulterated scheme of Catholick faith: while all alike pre-assume, with Mr. Locke, that the *Mind* contains only the reliques of the *Senses*, and therefore proceed with him to explain the substance from the shadow, the voice from the echo: they can but detect, each the others inconsistencies. The champion of orthodoxy will victoriously expose the bald and staring incongruity of the Socinian scheme with the language of Scripture, and with the final causes of all revealed religion:—the Socinian will retort on the orthodox the incongruity of a belief in *mysteries* with his own admissions concerning the origin, and nature of all tenable ideas, and as triumphantly expose the pretences of *believing* in a form of words, to which the believer himself admits that he can attach no consistent meaning. Lastly, the godless materialist, as the only consistent because the only consequent reasoner, will secretly laugh at both.—If these sentiments *should* be just, the consequences are so important, that every well-educated man, who has given proofs that he has at least patiently studied the subject, deserves a patient hearing. Had I not the authority of the greatest and noblest intellects for at least two thousand years on my side, yet from the vital interest of the opinions themselves, and their natural, unconstrained, and (as it were) spontaneous coalescence with the faith of the Catholick church, (they being, moreover, the opinions of its most eminent fathers) I might appeal to all orthodox Christians, whether they

adhere to the faith only or both to the faith and forms of the established Church, in the words of my motto : *Ad isthæc quæso vos, qualiacunque primo videantur aspectu, attendite ut qui vobis forsan insanire videar, saltem quibus insaniam rationibus cognoscatis.*

There are still a few, however, young men of loftiest minds, and the very stuff out of which the sword and shield of truth and honor are to be made, who will not withdraw all confidence from the writer, although

'Tis true, that passionate for ancient Truths  
And honoring with religious love the Great  
Of elder times, he hated to excess,  
With an unquiet and intolerant Scorn,  
The hollow Puppets of an hollow Age  
Ever idolatrous, and changing ever  
Its worthless Idols !

a few there are, who will still less be indisposed to follow him in his milder mood, whenever their FRIEND,

Piercing the long-neglected holy Cave,  
The haunt obscure of OLD PHILOSOPHY,  
Shall bid with lifted Torch its starry walls  
Sparkle, as erst they sparkled to the flame  
Of odorous lamps tended by saint and sage !

I have, hinted, above, at the necessity of a Glossary, and I will conclude these supplementary remarks with a nomenclature of the principal terms that occur in the *elements* of speculative philosophy, in their old and rightful sense, according to my belief; at all events the sense in which I have myself employed them.—The most general term (*genus summun*) belonging

to the speculative intellect, as *distinguished* from acts of the will, is REPRESENTATION, or (still better) PRESENTATION.

A conscious Presentation, if it refers exclusively to the *Subject*, as a modification of his own state of Being, is = SENSATION.

The same if it refers to an OBJECT, is = PERCEPTION.

A PERCEPTION, immediate and individual is = an INTUITION.

The same, mediate, and by means of a character or mark common to several things, is = a CONCEPTION.

A CONCEPTION, extrinsic and sensuous, is = a FACT, or a COGNITION.

The same, purely mental and abstracted from the forms of the Understanding itself = a NOTION.

A Notion may be realized, and becomes Cognition; but that which is neither a Sensation or a Perception, that which is neither individual (i. e. a sensible Intuition) nor general (i. e. a conception) which neither refers to outward Facts nor yet is abstracted from the FORMS of perception contained in the Understanding; but which is an educt of the Imagination actuated by the pure Reason, to which there neither is or can be an adequate correspondent in the world of the senses—this and this alone is = AN IDEA. Whether Ideas are regulative only, according to Aristotle and Kant; or likewise CONSTITUTIVE, and one with the power and Life of Nature, according to Plato, and Plotinus (εν λόγῳ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων) is the highest *problem* of Philosophy, and not part of its nomenclature.

















